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EDITORIAL NOTE.

THE objects for which this Review is established are above all things practical. We believe that, as it gets known and as its influence increases, it will become necessary to every student. It occupies no ground held by other periodicals; it seeks no ends for which there already exist adequate means of accomplishment.

Almost every county or district in the United Kingdom is the centre of archæological enquiry by a local organisation. The Cambridge Antiquarian Society, the Berwickshire Field Naturalists, Newcastle Society of Antiquaries, Glasgow Archæological Society, the Sussex, Surrey, Kent, Shropshire, Somersetshire, Lancashire and Cheshire, Wilts, Yorkshire, &c., county Archæological Societies, the Essex Field Club, the Powys Land Club, the Devonshire Association, the Royal Institution of Cornwall, are among the most active of these local organisations. As national organisations there are the Society of Antiquaries, the Archæological Institute, and the British Archæological Association in England, the Society of Antiquaries of Scotland, the Cambrian Archæological Association in Wales, and the Archæological Association of Ireland. Then for special departments of archæology, there are the Anthropological Institute, the Geological Society, the Geographical Society, the Folklore Society, the English Dialect Society, and such recently formed societies as the Pipe Roll and the Selden. Nothing is clearer, therefore, that so far as separate organisations are concerned there is considerable activity in Great Britain in matters of archæological interest. The question is—is it well directed and concentrated?

To this question there can be but one answer, and that a very humiliating one—absolutely nothing is done to bring all this excellent machinery into full working order. The Society of Antiquaries of London is the oldest, wealthiest, and most important of the central organisations, and we cannot conceive it doing more useful work than that of mapping out a plan of archaeological research and seeing that it is carried out. So long ago as 1799, for instance, the idea of compiling a plan of Roman Britain from the remains of that period found all over the country was promulgated, but nothing is yet done. Prehistoric, Celtic, and Saxon Britain, are similarly neglected, and an archaeological survey which is carried out so well and elaborately in India, is denied for the home country. To refer to a special subject, that of Roman Roads, Dr. Guest has given us a very excellent outline of the whole matter, and his plan of traversing the roads themselves gives special value to his observations. But when a local society takes up the subject it properly confines its work to its own district. Thus in the first volume of the transactions of the Lancashire and Cheshire Antiquarian Society Mr. H. C. March gives a very adequate account, accompanied by plans, of the Roman Road over the Blackstone Edge. But no neighbouring society continues the good work in its own borderland, and thus the subject is left in a fragmentary condition.

Now, local antiquities, explained and illustrated by local students, are of much more than local value. In no branch of archaeological science is this better exemplified than in that dealing with institutions. National institutions are built up from local institutions, and in these latter are often to be found germs of the remotest antiquity, which have survived simply because they have never been called upon to meet the requirements of later ages. To illustrate this by an example there does not at first sight seem to be much significance in the fact of a manorial court meeting on a mound, under a tree, or by the side of a stream. Necessity, the nature of the duties, other special causes might have originated such a practice, and it would be kept up from the dislike of change. When, however, we find that in many of our municipal towns the citizens held their folkmoet, not in the Guildhall but in the open air, as at London, Wycombe, Rochester, Preston, &c.; when we find that the Hundred Courts and the Shire Courts adopted the same practice; when, finally, at Kingston in England, at Scone in Scotland, at Tara in Ireland, we find national ceremonies conducted in the same primitive fashion, we know full well that

the local survival is a matter of deep historic interest. Turning to another subject, the methods of agriculture, the local practice of dividing the lands yearly into long narrow strips, of allotting to each owner several of these strips at distances from each other, of throwing the whole together again after the arable season is over, would only seem curious so long as it was considered locally. But when it is noted that all over Great Britain such a practice obtained in some shape or other, it is recognised that we have before us a custom of considerable importance. These are only two out of many instances which crowd upon the mind, but they are sufficient to show that in monumental archæology and in archæological custom, local research is first of all required. But before the local enquirer can do his work properly and efficiently it wants systematising and directing.

When at the hands of Professor E. B. Tylor, Mr. McLennan, Sir Henry Maine, Mr. C. J. Elton, Sir John Lubbock, Professor Boyd Dawkins, and other scholars, the science of comparative archæology was founded, the value of local antiquities increased a thousandfold. A local survival was found to be perhaps the single thread indicating the lines of progress along which national development has taken place. Every such survival has a niche in the national building-up, and its place when found and explained helps onward the record of the history of our race.

If the want of systematic study and research in matters of national antiquities is deplorable, there is even more to regret in the neglect shown towards the antiquities of other lands in so far as they illustrate those in this country. Special discoveries like those in Babylon, Syria, Egypt, and in Greece and Rome, have attracted attention, but they have not been sufficiently utilised for comparative history, and the significant discoveries in northern Europe have been much neglected. Comparative archæology must make gigantic strides before it can be reckoned as an advancing science. One of its most important functions is to render help to the most comprehensive of all historical sciences, namely, anthropology. If local survivals take us back to the far-off periods of Celtic or Teutonic history, they are capable of being illustrated by, and illustrating, the customs and beliefs of the backward races of modern times. To the materials obtained from local survivals must be added those obtained from geological and monumental evidence, and we have a field of enquiry which in extent and importance is second to none.

It may perhaps be considered presumptuous to imagine that a

periodical can do what such organisations as we have above referred to have failed to accomplish. But nevertheless that is our aim. By indicating what is wanted, by directing and stimulating research in all directions, we hope to establish clearly that archæological *teaching* is as much called for as any other branch of educational work. In taking up then the history of man as our subject we bear in mind that he alone of all creation is capable of looking back into the past.

Some little explanation of our proposed methods is desirable. In dividing the Archæological Review into sections we do so for convenience of study only, and we fully bear in mind that archæology, as a science, must be treated as a whole, and that its branches dovetail into and oftentimes overlap each other. But the first steps must be taken by specialists if we would arrive at substantial results upon which to work; and we can promise that specialists in the various sections of the Review will find a welcome both from ourselves and our readers.

The first section will be devoted to what is more properly considered Anthropological Archæology, as it is studied by the Anthropological Institute. It will include savage customs and beliefs, ethnology, some departments of folklore, mythology, and such studies in comparative archæology as make a definite contribution to the history of man, as distinct from that of any particular nation. The second section, Archæology, will include the records of geology so far as they reveal the doings of man, the remains of prehistoric man, the legends and traditions of the past, dialects, and the monumental relics of historic times. The third section, that of History, will chiefly treat of such antiquarian subjects as illustrate domestic manners and customs, local institutions, legal, court, and other ceremonies, economic history, &c. The last section will be devoted to Literature. While welcoming any contribution which throw light upon the history of literature, we shall for the most part seek to make this section of use to the study of archæology by taking as our cue the observation of Lord Rayleigh in his masterly address to the British Association, that "by a fiction as remarkable as any to be found in law, what has once been published, even though it be in the Russian language, is usually spoken of as known, and it is often forgotten that the rediscovery in the library may be a more difficult and uncertain process than the first discovery in a laboratory." If this be true of physical science, how much more is it true of archæological science? Many of our old writers record facts without knowing or dreaming of their archæ-

ological importance. Our old school of antiquaries collected facts for the pure love of collecting, and they went on measuring and describing without much thought that their results would some day be utilised for the purpose of science. Many of us cannot, for various reasons, use shovel and spade, nor even perhaps knapsack and staff; but we can dig into books and rediscover for scientific purposes what was once noted by the curious student or by the political reformer.

Under each section a certain amount of space will be given to what we propose to term Index-notes. The system of index-noting has been planned in order to concentrate and systematize such information as properly comes within our domain. The idea will be to take in hand some subject of importance which has not yet been dealt with adequately, owing generally to its extent and vastness, and contributions will be invited upon the plan laid down. No index will ever be given complete at once under this arrangement, but if completeness is waited for, we may still go on waiting for many years. A complete index can be built up, bit by bit; and when once the fragments are obtained, it will rest with those interested to place the mosaics together and give the world the complete picture.

In each section correspondents are invited to communicate any information on the topics under treatment, or new original matter not sufficiently long to form the subject of an article.

The work accomplished by the various local archaeological societies will be recorded in the shape of an index of the papers published in the volumes of transactions issued during each year, commencing with those of 1887. To make this record complete an index of the papers published up to 1886 is needed. This has been compiled, and a portion will be printed as an appendix to each issue of the Review. This index will be arranged under authors' names, and when completed by the addition of such titles as may have been omitted, a subject-index will be added. This appendix will be paged separately, so that it may be bound up into one volume.

If the scheme here laid down can be carried out with some degree of completeness, the editor and conductors of the *Archæological Review* will consider they have met one of the requirements of the Victorian age.

G. LAURENCE GOMME.

Anthropology.

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ANTHROPOLOGY AND ARCHÆOLOGY.

ANTIQUARIAN research is necessary to the very existence of a Science of Man, and anthropologists will welcome the appearance of an Archæological Review, having for one chief purpose to contribute to Anthropology. Nor is this merely the cheap favour due to self-interest, for they are able to give as well as to receive. It is true that Archæology had flourished for ages before the new science of Anthropology took definite shape and name. But from the beginning the relations of the two were of mutual assistance, and it is to co-operation with the new ally that Archæology owes no small share of the wider scope and fuller information which marks off the archæologist of this century from the antiquary of the last. The study of the Stone Age has wonderfully opened out since the time when stone arrowheads and celts were catalogued as Ancient British weapons; and this advance may be traced in no small measure to the effect of Cook's Voyages, which perhaps more than any other work brought on the rise of modern anthropology, in this department leading to the systematic comparison of stone implements actually made and used in the modern barbaric world, with those preserved as antiquarian relics in Europe. Ancient pottery is collected with all the more zeal because of the problems of early civilisation which it helps to elucidate, now that the earthen vessel is traced as an outcome of older vessels of skin or shell, hollowed wood or basketwork, whose forms are kept up by the potter, often ornamented with faintly-remembered traces of their very cords and plaits. Not to multiply such comparisons, it may be worth while to mention a single case in order to show how the comparative method of studying the phases of an art among mankind at large, may serve as a help and guide to those who concentrate their labour on a narrower archæological field. An investigator who had carefully compared the modes in which the archers of various nations released the arrow from the string, saw with surprise that the figures of bowmen on classic sculptures from Egina showed an attitude of grasp which was impossible. It proved that the hands had been restored by Thorvaldsen, and

¹ E. S. Morse, *Ancient and modern Methods of Arrow-release*, in *Bulletin of Essex Institute*, vol. xvii.

that the anthropological method touched reality with a closeness beyond the means of unassisted archæology.

Archæology has, with laudable breadth of view, ranged from the earliest works of man to those which are only old-fashioned, from a chair of Queen Hatsu to a chair of Queen Anne, from a palæolithic implement to a pair of snuffers. The more its work is carried on in alliance with Anthropology, the more perfect becomes the line of development from pre-historic times to our own. Relics of things which have dropped out of use but lately, or which even last on in the present with an interest belonging to the past, may be commended as worthy of special note by those who read this journal. What, for instance, is more interesting in the history of society than to trace the stages of tenure of land by the tribe, the family, and the individual. Within a generation or two, as county histories show, one might easily have got specimens of the sticks or other lots cut with patterns, which were used in the re-distribution of the communal plots of land. It may be even now possible by enquiry to preserve the last of these significant relics, or copies of them from memory. It is still quite easy to print English parish-maps, whose divisions show, scarcely changed, their former shifting partition among the village community, under almost the same system now actually prevailing in countries where the change of institutions has gone on more slowly. In fact, the plan of a modern Russian or Hindu village may be in England a document of ancient history. The value of such documents of the present which serve to explain the past will be fully recognised in this Review.

Such being the mutually beneficial bearings of Archæology and Anthropology, it must be left to the future to show that a journal in which this alliance has full scope, will find no lack of profitable work ready to hand.

EDWARD B. TYLOR.

NOTES FROM PARLIAMENTARY REPORTS.

NO. I.—THE NATIVE RACES OF GAMBIA.

IT sometimes happens that the consular reports, sent in to the Government, contain information on native customs and beliefs. Anthropological students are not in the habit of consulting Parliamentary Blue-books, and they must wade through heaps of them before they can come upon anything of value. It is essentially one of our functions to provide this information for the

ready use of the student, and we shall reproduce in these pages such extracts as bear upon anthropological matters. If by drawing attention to the value of this class of information, we can induce the Government to encourage their officials in supplying important facts which oftentimes they alone are capable of obtaining, our action will have served a double purpose. The following is taken from 'Papers relating to Her Majesty's Colonial Possessions' (c. 5071 of 1887), pp. 91-101.

The principal tribes associated more or less economically with the Settlement are the following:—

1. Mandingoes.
2. Sereres.
3. Nominkas.
4. Jolas.
5. Jolofs.
6. Salum—Salum.
7. Lowbeys.

In addition to these the trading community come into contact with Foulahs and Turankas, or Toocalores in the upper river.

1. *Mandingoes*.—The head-quarters of this extensive and powerful race lie in the mountainous district, near the sources of the Niger and the Gambia, extending as far as Kong. From this region they overran the surrounding country westward to Bambouk, and still pushed on until the banks of the Gambia as far as the sea, more or less fell under their sway.

The history of their advent in the Gambia is thus described by F. Xavier Golberry, a French writer who visited this portion of Western Africa in the years 1785-6-7: "About the commencement of the tenth year of the Hegira, Amari Sonko, a celebrated Mandingo warrior, descended from the interior of Africa, at the head of more than 20,000 armed men, and, followed by a great number of women and Marabouts, he ravaged all the northern coasts of the Gambia, arrived towards the mouth of that river, where he fought many battles with the King of Salum, and finally remained conqueror of the territories of Barra, of Kollar, and of Badibou."

It is interesting to note that the present King of Barra, or Nuomi, is "Moranto Sonko," and the Sumar, or Prime Minister, is "Barkari Sonko," probably descendants of the Mandingo warrior noticed by Golberry.

At the present moment the principal countries on the north bank of the river are occupied mostly by Mandingoes, and the dominant tribes in Combo, on the south bank, are also of the same race, though the heathen Jolas in the bordering Fogui country are able

to hold their own against them. Nuomi (Ceded Mile), Iokardo, Kiang, Jara, Badibou, n'Yarmina, Packow, Sandial and n'Yarnie, are all, more or less, peopled by Mandingoes, who practically control the trade of the lower river. Three-fourths of the ground nuts hitherto cultivated have been grown by them; the export of bees-wax seems to be dependent also upon the Mandingoes, who bring it down from the interior of the Jola country. They also bring cattle and hides into the market and cultivate cotton largely, which their women spin and weave into the pagns, or country cloths, which play so conspicuous a part in the trade of the river.

The Mandingo language is rich and musical, and susceptible, I understand, of more variety of expression than the Jolof tongue which next after the Mandingo is, perhaps, the most prevalent language. The latter adopt the decuple system of numeration, whereas the former possesses only a quinquennial period. The following are the Mandingo numerals:—

One	.	.	.	.	Killing.
Two	.	.	.	.	Foulah.
Three	.	.	.	.	Salua.
Four	.	.	.	.	Uawee.
Five	.	.	.	.	Lullo.
Six	.	.	.	.	Warroo.
Seven	.	.	.	.	Warroo—Willa.
Eight	.	.	.	.	Sayee.
Nine	.	.	.	.	Canonto.
Ten	.	.	.	.	Tan.
Eleven	.	.	.	.	Tan-in, Killing, &c.

The Mandingoes, as a rule, are Mohammedans, though many are "Sonninkees;" and in all their faith is permeated more or less with fetishism. The term "Sonninke" is applied by Mohammedans to all people, irrespective of race, who drink spirit.

Physically, they are, in general, a spare, athletic race of medium height, often with aquiline features, but in contour always distinct from the typical negro. In colour they are not so dark as the Jolofs, but the hair is woolly. The laws in Mandingo towns are administered by "Alkalis," or "Sumas," both terms having the same signification. The only difference is that the former is a kind of prime minister in a Mohammedan town, while the latter holds a similar office in a Sonninkee town. Murder and adultery are punished by death. The sentence in the former case is carried out by killing in the same manner as the murder was committed; and in the latter the adulterer is usually killed with cutlasses. The adulteress suffers only whipping, and is cast out by her husband. Theft is punished by whipping, an instrument somewhat similar

to a "cat" being used for the purpose. Slander and disrespect to parents, or the aged, are punished by fine, which goes to the alkali and head men of the town. Immorality as distinguished from adultery is almost unknown; but, if practised and discovered, would meet with the death penalty as in adultery.

The Mandingoes still keep up a connexion with their original country, and recognise a supreme authority in the ancient Mandingo kingdom, though this recognition is more sentimental than real, the distance being too great for any effective authority to be exercised. The present King resides at Sangara, the capital of the Tilibo country, situated almost immediately at the source of the Niger.

2. *Sereres*.—This race occupies the neighbourhood of Joal, Seine, and Baol to the north of the Gambia and outside British jurisdiction, though many of them are settled on the Ceded Mile. They are a distinct race with a language having no affinity either to the Mandingo or Jolof.

They are an independent and comparatively industrious people, cultivating largely both corn and rice; they also rear numerous cattle. As, however, their wants are extremely few, they are of no great economical use in the Settlement. Their wardrobes never consist of more than two pagns.

In religion the Sereres are infidels, and, except in a few instances, have hitherto resisted all attempts to convert them to Islamism. They recognise a Supreme Being, but he is only invoked in case of hostile invasion, a fashion which has doubtless been borrowed from the Mohammedans. The King of Seine, who is the ruler of the Serere nation, keeps one Marabout attached to his person for this express purpose, but his services are never put into requisition on any other occasion.

Physically they are a fine, well-grown race, with not unpleasant features, their complexion, as a rule, being of a deep black.

The present King of Seine is Jal Gay, who exercises considerable power over his subjects. The King appoints a sort of governor named a "madungat" to represent him in subordinate districts, and the madungat has the power of appointing agents under himself who are styled "jarraf." Nothing of importance, however, can be done without the King's consent.

In their own country the King administers the national substitute for justice. As with the Mandingoes, murder and adultery are punished with death; shooting or decapitation, according to the decree of the King, being the means adopted. Immorality is

treated in a more lenient fashion, and resolves itself into a question of money. I am told, however, by persons who know the customs of both tribes well, that the Mandingoes and Sereres frequently condone the offence of adultery, if the male culprit is rich enough to satisfy the outraged honour of the husband; and, moreover, from the necessity of extreme caution, that the wives resort to various cunning devices in order to deceive their husbands. The virtue of these communities is, therefore, more apparent than real.

Each Serere man is permitted by custom to have 10 wives, but indulgence in a greater number is regarded as a pardonable folly. Theft is punished in a very drastic manner. The thief has the whole of his goods confiscated and handed over to the victim of the robbery.

As an illustration of the distinct character of the Serere language the following are the numerals employed by them:—

One	.	.	.	.	.	.	Leng.
Two	.	.	.	.	.	.	Duck.
Three	.	.	.	.	.	.	Taduck.
Four	.	.	.	.	.	.	Nahack.
Five	.	.	.	.	.	.	Bettack.
Six	.	.	.	.	.	.	Betta-foleng.
Seven	.	.	.	.	.	.	Betta-duck.
Eight	.	.	.	.	.	.	Betta-taduck.
Nine	.	.	.	.	.	.	Betta Nahack.
Ten	.	.	.	.	.	.	Harbo Hy.

It will be observed that the primitive quinquennial period is adopted by the Sereres, as is the case with the Jolofs.

In the event of a summons from the King the whole of the absent Sereres would be compelled to return to Seine.

3. *Nominkas*.—This race occupies the region known as the kingdom of Nuomi or Barra. I have been unable to ascertain the precise boundaries of the old Nuomi kingdom, but at present the Nominkas are spread over the various towns along the Cedel Mile, a portion, however, residing outside the jurisdiction.

They appear to be divided into two sections, named respectively the Nomibartokas (meaning those living at the entrance of the river), and the Nomibantokas (meaning those living more within the river). The former occupy the region between Jonwar and Jinneck, and the latter reside between the towns of Essow and Jooroonko.

The Nominkas are all Mandingoes; but the Nomibartokas live so near to the Sereres that they speak this language in addition to their own.

Jonwar, mentioned above, forms one of a group of islets adjacent to the mouth of the Saloum river to the north of the Gambia. The inhabitants of these islets originally were under the control of the King of Nuomi. Since 1866, the Nomibartokas have refused further tribute to the King and Princes of Nuomi.

The Nominkas communicate with Bathurst by means of large canoes, which some of them are very clever at making. These canoes will sometimes carry as much as three tons of ground nuts, of which they cultivate large quantities.

In religion most of the Nominkas are now Mohammedans, though originally they were Soninkees. Their laws are similar to those of the Mandingoes, from whom they sprang.

4. *Jolas*.—The history of this primitive and extraordinary race is involved in much obscurity. No idea appears to exist amongst themselves in regard to their origin, and even tradition is silent, except as to recent events, in the chronicles of their country.

So far as it is possible to learn from the people themselves, the Jolas, or Fellups, have always occupied, more or less, the region they now inhabit, viz., the country comprised between the southern limit of foreign Combo and the north bank of the river Casamance, running in a north-easterly direction towards the south bank of the Gambia as far as the mouth of Vintang Creek, a large tributary of the latter river. The so-called "Fogni" country is at present divided by the Jolas into districts as follows, all comprised within the limits of lower or foreign Combo:—Fellup, Siati, Mungoon, Cabillie, Binkin, and Carroon. There are also another set called the Chabon Jolas who live more in the immediate neighbourhood of the Casamance, though they all speak the same language.

This people up to the present appear to have resisted even an imperfect approach to civilisation. Although an industrious race, their ambition has been satisfied by the attainment of the barest necessities of life. Little beyond rice is grown in the Jola country, and this, with fish caught in the creeks, forms the staple food of the people. Their neighbours, and enemies, the Mandingoes, oblige them to procure powder and guns for self-defence; but beyond these articles the Jolas buy or exchange but few of the marketable commodities of Bathurst.

Physically they are not an attractive looking race; and both sexes wear little or no clothing. In their own country there is practically no Government and no law; every man does as he chooses, and the most successful thief is considered the greatest man. There is no recognised punishment for murder, or any other

crime. Individual settlement is the only remedy, and the fittest survives.

Unlike the rule amongst most African races, there is absolutely no formality in regard to marriage, or what passes for marriage, amongst them. Natural selection is observed on both sides, and the pair, after having ascertained a reciprocity of sentiment, at once cohabit. No presents are made by the bridegroom, and the consent of parents is entirely ignored. They do not intermarry with any other race.

Their language is quite distinct from that of any other contiguous people, and I understand that it is not easily acquired. It appears to be poor in vocabulary, as might be expected in the case of a race with so few wants. The Jolas do not count beyond 10, and distinct terms are used only up to five, as in all the tribes noticed except the Mandingoes. I have had some difficulty in ascertaining the numerals, each Jola whom I have questioned having given me different information; but the following appear to be generally recognised and understood:—

One	.	.	Eanor.
Two	.	.	Coo-cooba, or Soo-Cooba.
Three	.	.	Hoo hahjee, or See hahjee.
Four	.	.	Coo bakeer, or See bakeer.
Five	.	.	Foutoe.
Six	.	.	Fou-toe d'eanor.
Seven	.	.	Fou-toe coo-cooba.
Eight	.	.	Fou-tou-hoo hahjee.
Nine	.	.	Fou toe coo-bakeer.
Ten	.	.	Koo-n'Yen.

Beyond these figures counting becomes pantomimic, the people using both hands and feet to represent higher numbers. Pieces of stick are also sometimes employed for the same purpose.

It is evident from these facts that the Jolas, whether from persecution, or from some other cause, have always been an isolated race, and have shunned contact with their neighbours. They are, however, a brave people and have proved themselves capable of holding their own against the warlike Mandingoes, who are constantly attacking them.

5. *Jolofs*.—Although “Jolof” is a word very frequently used in Bathurst, and most of the native inhabitants speak that language, yet, as a matter of fact, very few of the genuine race are to be found in it. The habitat of the Jolofs is in the adjoining French Colony of Senegal, and comprises Jolof, Cayor Baol, and Saloum. Formerly the Jolof nation was united under one Emperor or King, who was styled “Burb i Jolof;” but dissensions arose ending in

separation, each district choosing a King of its own. The Jolofs proper are stated to be a handsome race; and, as a rule, those of both sexes with whom I have come into contact have been tall and well-formed, with a jetty blackness of complexion. They are proud, and exceedingly vain, claiming for themselves a very ancient descent. The women are inordinately fond of gay apparel and personal adornment of every description. They frequently pierce the ear along the entire edge with a series of holes, so that this feature may be as far as possible loaded with ornamentation. The wool is pulled out to its extreme length, and plaited into thin strips which hang from the head, giving a peculiar character to these natives. The natural plaits are supplemental with artificial ones made of a native dyed fibre, and the whole is smeared with a rancid grease which emits a very offensive odour. Of their moral qualifications report speaks very unfavourably, mendacity, deceit, and licentiousness being prominent characteristics of this people. In religion they are fervent Mohammedans; they rarely intermarry with any other race, and are extremely sensitive to any mishap in this direction.

Any mention of this race, apart from its ethnological interest, would be superfluous in the Gambia Blue Book were it not for the existence of the language in certain districts, and for the fact that a portion, at least, of the adjacent country of Baddiboo, which has played an important part in Gambia affairs, contains numerous representatives of this race. This region borders on Saloum, which is a portion of Jolof proper.

The Jolof language is expressive though not rich in vocabulary, and, I understand, depends much upon accentuation for its correct rendering and apprehension. The numerals are as follows:

One	.	.	.	.	Bew-na.
Two	.	.	.	.	Yar.
Three	.	.	.	.	Nee-ec-ta.
Four	.	.	.	.	Nee-a-vent.
Five	.	.	.	.	Joorome.
Six	.	.	.	.	Joorome-beuna.
Seven	.	.	.	.	Joorome "Yar.
Eight	.	.	.	.	Joorome Nee-et-ta.
Nine	.	.	.	.	Joorome Ne-a-vent.
Ten	.	.	.	.	Fooka.

It will be readily understood from the foregoing that counting in Jolof gets to be a very complicated process after a time, and that mathematics has yet to become an exact science amongst this people. Golberry, in the work previously alluded to, very pertin-

ently comments upon the curious fact that in spite of the contiguity of the Jolofs to the Moors, who adopt the Arabic system of numeration, the former should have persistently adhered to the primitive method of reckoning on one hand only instead of on both. It is a curious and perplexing circumstance that the Mandingoes, who are an inland people, and probably came into contact with more enlightened races at a later period than the tribes nearer the coast, should be in advance of all the other races in this portion of Africa in their system of counting. The question whether their method originated with the language, or has been acquired at a later period of their history must be left to more experienced philologists than myself. The Mandingoes, however, have always been great traders, and it is possible that their instincts taught them at an early stage the advantages of a system based on ten fingers instead of five.

6. *Salum-Salums*.—This race requires only a brief notice. They are neighbours of the Sereres, and, through intermarriage, their language is a mixture of Jolof and Serere.

In religion they are partly Marabouts and partly Soninkees. The former frequently take wives from the latter, but no Marabout would give his daughter to a Soninke unless to a King or a Prince, and that reluctantly.

7. *The Lowbeys*.—This race may be described as the gipsies of North-West Africa. It is almost impossible to get any certain information in regard to their history. They wander about from place to place, and none whom I have questioned have been able to tell me the part of Africa from whence they originally came. I am informed (not by a Lowbey) that there is a tradition which assigns to them the land of Midian as their original country, and that they were cursed by Jethro for stealing cattle, and doomed to a wandering life. I am inclined, however, to regard this story as a modern invention, seeing that I have not yet discovered a Lowbey who ever heard of Jethro, of Moses, or of the land of Midian.

They are a decidedly handsome race, bearing a stronger resemblance to the Foulahs than to any other people, though, as a rule, darker in colour. In all probability they were descended from the Foulahs, but, if so, it is curious that they should have completely changed their mode of life, the Foulahs being a pastoral and agricultural people, while the Lowbeys almost exclusively confine themselves to the making of the various wooden utensils in use by natives generally. They settle temporarily with any tribe, but never intermarry with another race, thus preserving the type of feature which obviously separates them from their human surroundings.

In religion most of them are pagans, though a few profess the Mohammedan faith. They have no laws of their own, but are guided by those of the people amongst whom they are for the time being located. In case of war happening they very sensibly remove at once into a district where there is peace. Their language appears to be allied to the Foulah tongue, but they usually speak the language of the tribe with whom they are staying.

The Foulahs and Toocalores, to whom allusion has been made, are practically the same race. Little need be said of them, as the former are a well-known African race, and many travellers have noted their unusual lightness of complexion. Dr. Gouldsbury in his report on the Upper Gambia Expedition gives a concise history of this people.

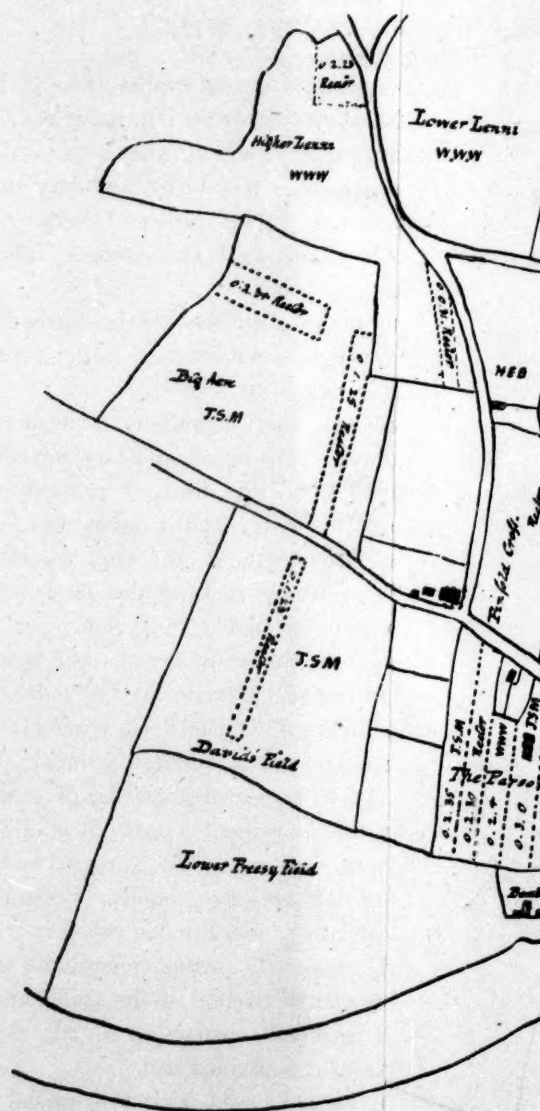
INDEX NOTES.

I. AFRICAN TRIBES ON THE COAST FROM THE SENEGAL TO THE GAMBIA.

The following notes are from *Voyage to the Canaries, Cape Verd, and the Coast of Africa, under the command of M. Dancourt* (1682). Translated from the French of M. Le Maire by Edmund Goldsmid. (*Privately printed.*) Edinburgh, 1887.

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E. SIDNEY HARTLAND.



A Portion of
m

The Big Acre, Wordingst, Parsons Road
all the rest of the qualified fields
that are in Kentish

Archæology.

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RELICS OF THE ANCIENT FIELD-SYSTEM OF NORTH WALES.

THE fields that lie within the ancient arable areas of hundreds of townships in North Wales are still, in many cases, divided into what (in English) are called "quilllets," that is to say, into open strips marked off from each other merely by boundary stones, and belonging to different owners. The quilllets belonging to each owner are often scattered in many fields and strangely intermingled with the quilllets belonging to others.

On the accompanying map the quilllets are the spaces formed by the dotted lines, while the figures within each quillet represent its area, and the letters the initials of its owner.

Under modern conditions, land in quilllets is inconvenient to farm and undesirable to own. The agents and surveyors of mineral estates, which include much of this form of property, find the quilllets a constant source of worry and trouble, and are apt to break out into instant blasphemy at the very mention of the hated name. It is not, therefore, surprising that landlords owning quilllets in the same set of fields should, by exchange or purchase, have been successful, in an enormous number of cases, in abolishing them altogether. What must really excite surprise is that so many quilllets remain. In the Fields of Erbistock,¹ in particular, within a comparatively small area, an unusually large number of quilllets may still be found, and afford an important series of examples for study. In the beginning of the present century, it is said, many of the Erbistock quilllets were exchanged and extinguished so as to effect an enlargement of the rectory grounds. Fortunately, the alterations then and at other times made were not extensive enough to upset altogether the earlier arrangements, and the accompanying map shows how a large portion of the arable area of that parish remained divided in several ownership so late as the year 1844, and how substantially it is divided still.

Before, however, we come to deal with the special points of interest presented by the Erbistock map, it will be necessary to say

¹ Erbistock is a parish in the counties of Denbigh and Flint, about five miles from Wrexham.

something of quilletts in general. They all come down from an earlier time, and though they are not in general found in every part of the ancient arable areas of the townships in which they occur, they are never found outside those areas. After examining a very large number of quilletts in perhaps half a hundred distinct townships, and carefully considering every reference to them available in ancient wills, deeds, and surveys, it becomes plain that *those quilletts which appear to retain their original area* belong really to two great groups. First, there are those that have no normal area, every quillet in the *same* field being, however, roughly speaking, of the same size. And, secondly, there are those that appear to conform, wherever found, to a normal area, and that may, therefore, be called *normal quilletts*.

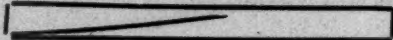
The quilletts of the first group resulted from the *unmodified* operation of the custom of gavelkind—a custom formerly universal in Wales, whereby a man's property was, at his death, shared equally among his sons. When the deceased proprietor had but a few fields, every one of them appears to have been divided. If he had three sons, each field would be divided into three quilletts. Quilletts that arose in this way would obviously have no normal area, the size of them being determined by the size of the field, and the number of the sons among whom it was shared.¹

The quilletts of the second great group appear, on the other hand, to conform to a normal area. Speaking now only of East Denbighshire and South Flintshire—the district best known to me—this area seems to be *the cyfar*, a local measure still partially used, and which contains 2560 square yards. Many of the quilletts which I assign to this group measure half a cyfar, and others two cyfars, but most of them approach so nearly to the measure of a single cyfar that it is impossible to avoid the conclusion that it was as cyfars they were at first set out. Now, what does this name “cyfar” mean? It means *a joint ploughing*. It is known, in fact, to have stood originally for the quantity of land ploughed in a

¹ I have refrained from pointing out that some of these quilletts might themselves subsequently be divided into smaller ones, according to the same custom of gavelkind, inasmuch as in the first part of this paper, for the sake of precision, I confine myself to the case of those quilletts that retain their original area. But that the quilletts were frequently subdivided in the way suggested is quite certain. Sometimes they appear to have been subdivided after an odd fashion. A quillet, for example, in the fields of Hope Owan, has the form of a right-angled triangle, thus:—

 and which, as it

only extends to the middle of the field, is probably the fourth of an older quillet which was shared thus:—



single yoking by the common plough-team—a common plough-team being one to which two or more owners of oxen contributed.¹ The quilllets of the first group, or many of them, come down, it is evident, from the time when the law of gavelkind was still observed, but the custom of joint ploughing had fallen into disuse, while the normal quilllets, or quilllets of the second group, come down from the earlier time when the law and the custom were both in operation. In the case of the normal quilllets, however, the effects of the first have been so masked by the results of the operation of the second that it is this latter—the custom of joint ploughing—which becomes now the main factor to be considered.

The regulations as to joint ploughing or co-operation are minutely described in the Welsh Laws, and have long been well known, but Mr. Frederic Seebohm (in his *English Village Community*) was, I believe, the first to point out that those regulations involved not merely the wide scattering of the strips belonging to each owner, but also a particular order of sequence in the arrangement of those strips. Extending Mr. Seebohm's explanation by help of the order of sequence which we still sometimes find among the quilllets of East Denbighshire and South Flintshire, we may venture to give the following account of the common plough-team and of the results of its operation.

Let us suppose a field measuring about four cyfars² in which A had a half-share and B and C quarter-shares, and let us further suppose the plough-team to have consisted of four oxen, A would have to contribute two oxen to this team, and B and C one ox each: then A would have assigned to him the first cyfar ploughed; B, the second; A, the third; and C, the fourth. Or, if the field measured

¹ The cyfar was theoretically (and under some circumstances all along actually was), a single butt of land of a definite form (ten times longer than broad), but when the areas of the fields ploughed were small, it was impossible for the cyfar to retain this form, and it often then included two or more butts.

² I shall probably be thought mistaken in treating as a normal fact the existence of a field so small as that above supposed at the early date now under consideration. But although the field system of North Wales was, as will hereafter be explained, in many cases, an open one, it does appear to me that, so far at least as the *townships of the freeholders* were concerned, large portions of most of the quillleted areas of the district now being discussed must have been, before the close of the period of co-aration, already divided into a large number of small fields. In some of the *servile townships* there is evidence of the existence of large quillleted fields, but I do not believe there was any constant difference in this respect between the two classes of townships, for the small fields were due, in one way or another, to the operation of the custom of gavelkind, and in later times this custom was in force among the Serfs (*Taeogion*) as well as among the freeholders.

eight cyfars, A would have the first, third, fifth, and seventh; B, the second and sixth; and C, the fourth and eighth; thus:—

A	B	A	C	A	B	A	C
---	---	---	---	---	---	---	---

Or, if A and B had equal shares in the field, each would have every other cyfar in it. When the plough-team consisted, as was often the case, of eight oxen, and four or five owners of cattle contributed, a more complex order of succession would be introduced, but I purposely here deal with the simplest cases only. Even, however, the simpler series of sequence among the quillets we can hardly expect to find preserved very often down to our own time. In the course of centuries so many changes have taken place. Quillet holders have exchanged their slips. The boundaries of fields have often been altered so that the quillets formerly in one field are now in another, and other alterations have been made—too numerous here to specify—which have introduced confusion. Nevertheless, it is still rather common to find fields of which the quillets belong alternately to A and B. This will be noticed to be the case, for example, with *The Big Slang* in the Erbistock map, with the *butts* of *The Big Square Field*, as well as with four out of the five quillets of *Little Boltha*¹ in the same map. In *Barn Field* (see map), if we put out of consideration the large quillet which has probably taken the place of three or four smaller ones, we get the series A B A C, and we get the same series in the first four of the five quillets of *Well Field*. In *The Parson's Field* no such series can be traced, but here confusion appears to have been introduced by an exchange of quillets, as the result of which two strips in the middle of the field have been joined together.²

¹ Two centuries and a half ago, when all the names were Welsh, the field-nomenclature of Erbistock was exceedingly picturesque and varied, but, with the subsequent Anglification of the parish, the old names, when they have not disappeared altogether, have become corrupted in form. "Lenni"—the name of two of the fields shown on the maps—stands evidently for "Lleiniau"—the strips or quillets; while "The Boltha" is as evidently "Y Bwllfa"—the place of the pool. Nothing can be more trivial than most of the names now given to the Erbistock fields.

² It ought to be said that five owners share now among them all the quillets of Erbistock. Every quillet, that is, belongs either to A, B, C, or D. Of these five, three are the owners of estates each of which represents two or more smaller and more ancient ones. But this does not necessarily invalidate the fact of the definite sequence among the quillets, but may only make more complex

The Erbistock map presents other interesting points. Look, for example, at the quillet belonging to the Rector in *David's Field*: it consists of a single butt, and does not include any portion of the two headlands. In the *Big Square Field*, on the other hand, the alternate butts (or groups of butts) and the adjoining portions of one of the headlands belong to A and B, while the whole of the other headland belongs to B. There is another point to be noticed. The ancient parish of Erbistock consisted formerly of two distinct townships, Erbistock and Maelor, represented each by its own churchwarden. Erbistock, which includes a portion of the quilled tract, was, it is quite certain, a free township. Maelor, which forms still a detached bit of the *hundred* of Maelor in Flintshire, and which includes the remaining and larger portion of that tract, was, I have some reason to suspect, a servile township, and here in the name *Village Field*, thrice repeated, we have *perhaps* a relic of the open field system. Notice, again, how the whole of this quilled tract is grouped about the ancient site of the parish church, and lies enringed in a bend of the silver Dee.¹

The mention of the parish church of Erbistock gives occasion for some other observations which in this connection seem fitting to be put on record. This church, twice rebuilt in modern times, has been immemorially dedicated to St. Hilary. In the year 1530, however, or a little before, the offerings therein "before Saint Erbin," who was then evidently the patron saint of the church, are mentioned. It is plain from this that Saint Erbin's name and the name of the parish are connected; that "Erbistock" means Erbin's Stoke (*stoke*, a place or settlement enclosed with *stakes*); and that it is a name which must have been given by Englishmen. Erbistock lies, in fact, in that large portion of the borderland of Wales which, about the time of Offa and for nearly three hundred years after, was so thoroughly settled by Englishmen that scores of the names which the latter gave to their townships survived the Welsh re-conquest of that the order of that sequence. Take, for example, the four quilllets of *The Big Slang* where we have the series A B A B, and where A is the Rector, whose glebe is exceedingly ancient, and whose quilllets are, for the most part, the same as they were hundreds of years ago. If now we grant that B stands for two original owners, we only get, instead of A B A B, the less simple series A B A C.

¹ I do not know whether it is worth noting that "none of the Erbistock quilllets is subject to the payment of tithes," and that "with two or three exceptions, all the unquilled fields that lie within the quilled area enjoy the same immunity." "This untithability of the common fields of Erbistock is, I believe, a quite local phenomenon, and does not, so far as I know, exist in any other part of the district."—*History of Ancient Tenures of Land in the Marches of North Wales*.

borderland, its complete incorporation in the Welsh political system, and its exclusive occupation by a Welsh-speaking population.¹ Now, are there any signs in the field-system of this district of the prolonged English intrusion just indicated? There appear to be no such signs. Except that the names of many of the old Mercian settlements were retained, the effects of the English occupation were wholly wiped out. The relics of which I have attempted to give an account are, so far as can be ascertained, the relics of a Welsh field-system, and not of an English.

Now, the Welsh field-system differed, it is already obvious, in many of its features from the old common-field system of England. And the most important of these special features of it are, it would appear, in the main to be referred to the universal operation in Wales of the custom of gavelkind.

This custom of gavelkind operated, there is good reason to believe, in the simple and direct manner supposed in the preceding paragraphs for a very long time prior to its legal abolition. But at an earlier date its operation was complicated by its connection with a peculiar method of entail whereby land was in certain circumstances tied up for three generations. And long after this method of entail ceased to be observed, the effects of its working remained often visible in the field-arrangements of the ancient arable areas. The peculiarities of those arrangements cannot, in short, be fully understood unless we bear in mind that, so far at least as the *free townships*² were concerned, the occupied land of Wales was aforetime held in *gwelys*, or tracts of family land, all the occupiers of each *gwely* being co-heirs and descendants of a common ancestor, the last full proprietor of it. We know that in Erbistock

¹ Already by the time of Edward the Confessor Erbistock seems to have fallen into the hands of Rhys Sais ap Ednyfed who, however, appears to have held it of the English king. Although subsequently it was seized by the Normans so that in Domesday Book it was returned as in the hundred of "Exestan," the Welsh must very shortly afterwards have recovered possession of it. According to the Domesday Survey there were in "Erp:stoch half a hide of land geldable, one carucate (in demesne), one radman, one villain, and one bordar." A direct descendant in the male line of the above-named Rhys ap Ednyfed, was a few years ago a bellman in the streets of Wrexham.

² Among the Serfs (*taeogion*) of the bond townships the land was originally regularly redistributed so that every serf should have an equal share, but in later times I do not find so much as a trace of this practice: on the contrary, bond holdings are mentioned in those townships, the occupiers of which were co-heirs, and in which therefore the succession was probably regulated by the custom of gavelkind. We should, under these circumstances, expect to find the quilled tracts in the townships formerly servile not dissimilar in their arrangements from those existing in the townships formerly occupied by freeholders. And, upon the whole, this expectation is not contradicted by actual observation.

also (that is, in the free township), all the occupied land formed in 1270 a gwely, for a deed was executed in that year wherein "all the heirs of Erbistock" are mentioned as having sold to the lord Howel ap Madoc a certain parcel of land there. Now, in the third generation each gwely would be finally shared among the great-grandchildren of the last full proprietor or among their heirs. There is, however, much that remains obscure as to the details of the working of this practice, and as to its effects upon the field-arrangements of the areas affected by it. The explanations that I shall now offer are therefore very general and necessarily incomplete.

If a gwely, at the time of its final partition, was very large, and there were few to share it, each of the partitioners would probably have cattle enough to furnish his own plough-team, so that in the holdings of none of them would there be any scattered strips to come down as quilletts to a later time. If, on the contrary, the gwely shared was small and subdivided, not a single one perhaps of the partitioners would be able to make up a team of his own, so that the gwely might still in a way be held together by the necessity that existed for co-operative ploughing. The person, or the persons, who held each share would contribute to the plough-team according to what his or their share of the gwely was. The holder, or holders, of the eighth part would furnish one ox to the full team of eight, and would then have every eighth cyfar ploughed. It is not quite certain whether we should be justified in supposing that these cyfars would be scattered throughout the whole of the arable portion of the old gwely. If so, the fields would be rather large, the cyfars belonging to each owner or group of owners would be widely dispersed and be of normal form and area, and the conditions generally would at first closely resemble those present in the large common fields of England. But these conditions would almost at once begin to be modified under the influence of the Welsh law of family succession, and that variety of phenomena to appear which, in the case of the Welsh common fields, is at first so perplexing to the reader.

The explanation just given would cover the case of many areas in which the quilletts are still rather thick upon the ground. In other cases of this kind we must suppose the gwely to have been wholly broken up. It would then be partitioned into a large number of comparatively small fields in separate ownership. And as each partitioner might in course of time be represented by a group of persons, his heirs, each of these fields might either be again partitioned into smaller enclosures, or, under the influence of

co-operative ploughing, be distributed into separately owned cyfara.

Finally, the disuse of the custom of co-operative ploughing would bring to an end the annual shifting of the quilletts in the same field, while the ultimate abolition of the law of gavelkind would bring to an end the further subdivision of them.

Wrexham.

ALFRED NEOBARD PALMER.

THE PHYSICIANS OF MYDDFAI.

AT the foot of the steep grassy cliffs of the Van Mountains in Carmarthenshire lies a lonely pool, called Llyn y Fan Fach, which is the scene of one of the best known and most beautiful of Welsh Folk Tales. The legend may still be heard on the lips of the peasantry; and, stated shortly, it relates that the son of a widow living at Blaensawdde, a little village about three-quarters of a mile from the lake, won the love of a water-fairy who dwelt in the pool. She wedded him on condition that he should never strike her "three causeless blows;" and when that condition was broken, albeit inadvertently, the lady quitted her husband for ever. Sometimes, however, she afterwards appeared to the three fair sons whom she had borne to him, and gave them instruction in herbs and medicine, predicting that they and their issue would become during many generations the most renowned physicians in the country. More than one version of the story has found its way into print;¹ and it is unnecessary to transcribe it here at length. I shall simply give such details in the course of my remarks as will enable all who are unfamiliar with it to follow what I have to say.

Students of Folklore will at once recognise the plot as one of a large class, technically known as Taboo stories, in which the hero, married to, or otherwise in the power of, a supernatural being, breaks a prohibition laid upon him by that being, and thereby brings about the catastrophe.

¹ Mr. Wirt Sikes, in his *British Goblins*, p. 38, gives two versions, one from the Cambro-Briton, and the other, according to a bad habit of his, without citing his authority. The fullest account is quoted by Professor Rhys in his collection of *Welsh Fairy Tales*, published in the *Cymmrodor*, iv. 164, from a version written down by Mr. William Rees of Toun, from the oral recitation of two old men and a woman, natives of Myddfai, supplemented by other enquiries on the spot. Mr. Lewis Morris, I should add, has recently published, in his *Songs of Britain*, a version in poetry of great beauty and pathos, which at the time the above paper was written, I had not had the opportunity of reading.

But before directing attention to the prohibition, or taboo, it is desirable to ascertain the personality of the heroine. There is a group of Folktales, generally called the Swanmaiden group, whose variants are found throughout the world. They tell of maidens who descend from the sky in the form of birds at certain times and lay aside their plumage, in order to lave their human limbs in some sequestered fountain. There the bathers are watched by a youth, who steals the prettiest damsel's clothes, and takes advantage of her destitute condition to force her into marriage, or into rendering him assistance in some rash enterprise. This is the usual formula, but there are of course many variations. The bird plumage does not always appear, though reminiscences of it may peep out. A Burmese drama, for instance, sets before us nine princesses of the city of the Silver Mountain, who wear enchanted girdles that enable them to fly as swiftly as a bird. The youngest of these princesses is caught while bathing, by means of a magical slip-knot. A divine ancestress of the Bantiks, a tribe inhabiting the Celebes Islands, came down from the sky with seven companions to bathe. A man who saw them took them for doves, but was surprised to find that they were women. He possessed himself of the clothes of one of them and thus obliged her to marry him. In a story told by the Santals of India, the daughters of the sun make use of a spider's thread to reach the earth. A shepherd, whom they unblushingly invite to bathe with them, persuades them to try which of them all can remain longest under water; and while they are in the river he scrambles out, and, taking the upper garment of the one whom he loves, flees with it to his home. In another Indian tale, five apsaras, or celestial dancers, are conveyed in an enchanted car to a pool in the forest. Seven supernatural maidens, in a Samoyede *märchen*, are brought in their reindeer chariot to a lake, where the hero possesses himself of the best suit of garments he finds on the shore. The owner prays him to give them up; but he refuses, until he obtains a definite pledge of marriage, saying "If I give thee the garments thou wilt fare up again to heaven."¹

But perhaps the most curious of the stories of this group from which the plumage has disappeared is the Malagasy tale of the way in which Andrianôro obtained a wife from heaven. There three sisters, whose dwelling-place is in heaven, frequent a lake in whose crystal waters they swim, taking flight at once on the approach of

¹ These stories are all cited from various sources by M. Cosquin, *Contes Pop. de la Lorraine*, ii. 18. Cf. Ralston, *Tibetan Tales*, 53.

any human being. By a diviner's advice the hero changes into three lemons, which the youngest sister desires to take; but the others, fearing a snare, persuade her to fly away with them. Foiled thus, the hero changes into bluish water in the midst of the lake, then into the seed of a vegetable growing by the waterside, and ultimately into an ant. He is at length successful in seizing the youngest maiden, who consents to be his wife in spite of the difference of race; for, while her captor is a man living on the earth, her father dwells in heaven, whence the thunderbolt darts forth if he speak, and she herself drinks no spirits, "for if spirits even touch my mouth I die." After some time, during his absence, his father and mother force *tòaka*, or rum, into the lady's mouth, and she dies; but on his return he insists on opening her grave, and, to his joy, finds her alive again. But she will not now stay on earth: she must return to her father and mother in the sky. They are grieving for her, and the thunder is a sign of their grief. Finding himself unable to prevail upon her to stay, he obtains permission to accompany her. She warns him, however, of the dangers he will have to encounter,—the thunderbolt when her father speaks, and the tasks her father will lay upon him. Before he goes he accordingly calls the beasts and the birds together; he slays oxen to feed them; he tells them the tests he is about to undergo, and takes promises from them to accomplish the things that trouble him. Obedient to his wife, he displays great humility towards his father-in-law; and by the aid of the lower animals he comes triumphant out of every trial. The beasts with their tusks plough up the spacious fields of heaven; the beasts and birds uproot the giant trees; from the crocodile lake the crocodiles themselves bring the thousand spades; between cattle which are exactly alike the cattle fly distinguishes the cows from the calves; and the little fly, settling on the nose of the heroine's mother, enables the hero to point her out among her daughters. The wife's father is astonished, and gives his daughter anew to the hero to be his wife, dismissing them with a dower of oxen, slaves and money.¹

Many points of agreement with the legend of the Van Pool will be noted here. According to the version of that legend adopted by Professor Rhys the first time the youth of Blaensawdde beheld the Lady of the Lake she was sitting upon its unruffled surface, which she used as a mirror while she combed out her graceful ringlets. She imperceptibly glided nearer to him, but eluded his grasp and

¹ Folk Lore Journal. i. 202.

refused the bait of barley bread and cheese that he held out to her, saying as she dived and disappeared :

"Cras dy fara ;
Nid hawdd fy nala !"
("Hard-baked is thy bread ;
It is not easy to catch me !")

An offer of unbaked dough, or *toes*, the next day was equally unsuccessful. She exclaimed :

"Llaith dy fara !
Ti ni fynna'."
("Unbaked is thy bread !
I will not have thee.")

But the slightly baked bread, which the youth subsequently took, by his mother's advice, was accepted: he seized the lady's hand and persuaded her to become his bride. Diving into the lake she then fetched her father—"a hoary-headed man of noble mien and extraordinary stature, but having otherwise all the force and strength of youth"—who rose from the depths with *two* ladies and was ready to consent to the match, provided the young man could distinguish which of the two ladies before him was the object of his affections. This was no small test of love, inasmuch as the maidens were exactly alike in form and features. One of them, however, thrust her foot a little forward, and the hero recognized a peculiarity of her shoetie, which he had somehow had leisure to notice at his previous interviews. The father admits the correctness of his choice, and bestows a dowry of sheep, cattle, goats, and horses, but stipulates, in the most business-like way that these animals shall return with the bride, if at any time her husband prove unkind and strike her thrice without a cause.

The version published in the Cambro-Briton is somewhat different. Three beautiful damsels appear from the pool, and are repeatedly pursued by the young farmer, but in vain. They always reached the water before him and taunted him with the couplet :

"Cras dy fara,
Anhawdd ein dala !"

One day some moist bread from the lake came floating ashore. The youth seized and devoured it; and the following day he was successful in catching the ladies. The one to whom he offers marriage consents on the understanding that he will recognize her the next day from among the three sisters. He does so by the strapping of her sandal; and she is accompanied to her new home by seven cows, two oxen, and a bull from the lake.

The third version presents the maiden as rowing on New Year's Eve up and down the lake in a golden boat with a golden oar. She disappears from the hero's gaze, without replying to his adjurations. Counsell'd by a soothsayer who dwells on the mountain, he casts loaves and cheese night after night from Midsummer Eve to New Year's Eve into the water, until at length the magic skiff again appears, and the fairy, stepping ashore, weds her persistent wooer.

Not the least of the remarkable resemblances here is the suit by offerings of food. In the Malagasy story, indeed, this device is unsuccessful; but in a Carnarvonshire analogue the youth entices his beloved into his grasp by means of an apple;¹ and in the Van variants the offering assumes almost a sacramental character. Until the Elfin maiden has tasted earthly bread, or until her lover has eaten of the food which sustains her, he cannot be united to her. The heavy father also plays his part in the Welsh story, though that part is not quite the same as in the Malagasy and other versions. In these the hero has lost his wife by some of the means we shall discuss presently, and is seeking to recover her, as in the tale, perhaps best known of all, of Hasan of Bassorah. Among Hasan's difficulties, however, we do not find one of the most characteristic episodes, that, namely, of the tests imposed on the pretender to the hand of the ogre's daughter. This episode is preserved in two of the three Welsh versions cited above, by the demand to select the maiden from others exactly like her. It would be interesting to review with some care the various tests; but this would lead to too long a digression. I must content myself with a few references to the test before us, which, in the stories where it occurs, is the last of all the suitor's trials, and on this account, perhaps, the one most likely to survive in tradition.

Now there are three chief means by which the lover or husband is enabled to identify the object of his devotion. Two of these are indicated in the two versions of the Carmarthenshire saga: in the one the lady slyly helps her lover; in the other he recognises an insignificant peculiarity either of her person or attire. The third means is that of the Grateful Beast which has better means of knowledge than the suitor, due probably to the magical powers credited to the lower animals by all peoples in a certain stage of culture. This is the method adopted, as we have seen, by Andriandro. In like manner the princess in the Burmese drama already referred to is betrayed by the "the king of flies" to her husband,

¹ Y Cymmrodor, v. 94.

though the Tibetan version of the same plot given by Mr. Ralston from the Kah-Gyur knows nothing of this entomological agency. There the hero is a Bodisat, who, if he does not know his beloved from the thousand companions who surround her, at least has a spell the utterance of which compels her to step out from among them.¹ It does not appear that Kasimbaha, the Bantik patriarch, is required to undergo this test. But he is indebted to a bird for indicating the lady's residence; a glow worm places itself at her chamber door; and a fly shows him which of a number of dishes set before him he must not uncover. Jagatalapratâpa, in the Tamil book translated into English under the title of "The Dravidian Nights Entertainments," pursuing one of Indra's four daughters, is compelled by her father, after three other trials, to choose her out from her sisters, who are all converted into one shape. He prays assistance from a kind of grasshopper; and the little creature, in return for a previous benefit, hops upon her foot.² All the foregoing examples present the hero in search of a wife who, after a period of married life, had escaped him; and, so far as I recollect, it is in such a case only that he discovers her by the instrumentality of an insect without concert with her. There is a Russian story, however, in which a fly assists him to win his bride in the first instance, but only through a previous understanding. He is in the power of her father, the Water King. On his way to that potentate's palace he had, by the advice of the Baba Yaga, gone to the seashore and watched until twelve spoonbills alighted, and, turning into maidens, had unrobed for the purpose of bathing. Then he had stolen the eldest maiden's shift, to restore it only on her promise to aid him against her father, the Water King. She redeems the pledge by performing for him the usual tasks, the last of which is to choose the same bride thrice among the king's twelve daughters. The first time she secretly agrees with him that she will wave her handkerchief; the second time she is to be arranging her dress; and the third time he will see a fly above her head.³ This programme forms a connecting link between the incidents in the Welsh variants and those we have just been considering.

If we take this Russian story as a point of transition, and turn to the other two means of identification, we need not be long detained. The stories in which these means appear are, I think, all

¹ So much stress has been laid, by Benfey's followers, on the Grateful Beast formula as an evidence of Buddhist influence, that this variation, from an uncontested Buddhist source, is worth while noting.

² P. 80.

³ Ralston: *Russian Folk Tales*, 120, from Afanasief.

cases of bride-winning, not bride-recovery; all *märchen*, not sagas; and all found in Europe. It would not be safe, in the present state of our knowledge, to draw any general conclusion as to the racial peculiarity of this form of the myth, since it is found among tribes as diverse as Basques and Danes; but the evidence certainly does point both to this and to the influence of geographical proximity. The most usual personal idiosyncrasy of the damsel is the want of a finger, or some deformity in it, the result of her previous efforts to aid the hero. Thus, in the Basque tale the lad is set to find a ring lost by the ogre in a river. This is accomplished by cutting up the maiden and throwing the pieces into the stream; but a part of the little finger sticks in his shoe. When he afterwards has to choose between the ogre's daughters with his eyes shut he recognises his love by the loss of her little finger.¹ The giant's daughter, in a West Highland tale, makes a ladder with her fingers for her lover to climb a tree to fetch a magpie's eggs, and, in the hurry, she leaves her little finger at the top.² This accident arises sometimes from the dropping of a piece of flesh on the ground when the hero cuts up his beloved;³ or, as it would seem from a story of the Italian Tyrol, from spilling some of her blood. In the latter case, three drops of blood fall into the lake, instead of the bucket prepared to receive them, and thereby almost cause the failure of his task. When the magician afterwards leads the youth to his daughters and bids him choose, he takes the youngest by the hand, and says "I choose this one." We are not told that there was any difference in the maidens' hands, but this is surely to be inferred.⁴ In the Milanese story of the King of the Sun the hero also chooses his wife blindfold from the king's three daughters by touching their hands;⁵ and here, too, we must suppose previous help or concert, though it has disappeared from the text. In a story from Lorraine John has to take the devil's daughter, Greenfeather, to pieces to find a spire for the top of a castle that he is compelled to build, and in putting her together again he sets one of her little fingers clumsily. With bandaged eyes he has to find the lady who has assisted him; and he succeeds by putting his hand on hers.⁶ The lad who falls into the strange

¹ Webster: Basque Legends, 120.

² Campbell, Pop: Tales of the West Highlands, i. 25. Cf: a Picard tale, Mélusine, col. 446, and the other stories referred to by Cosquin, op. cit., 25.

³ Biblioteca de las Trad. Pop. Españolas, i. 187.

⁴ Schneller: Märchen und Sagen aus Wälschtirol, 71.

⁵ Imbriani: La Novellaja Fiorentina, 411.

⁶ Cosquin: op. cit., 9.

gentleman's hands in a Breton tale, forgets to put the little toe of the girl's left foot into the caldron; and when she and her two sisters are led before him veiled and clad in other than their ordinary garb, he knows her at once by the loss of her toe.¹ As it is told in Denmark the enchanted princess agrees with the king's son to wind a red silken thread around her little finger; and by this means he identifies her, though in the form of a little grey-haired, long-eared she-ass, and again of a wrinkled, toothless, palsied old woman, into which the sorceress, whose captive she is, changes her.² In a Swedish story the damsel informs her lover that when the mermaid's daughters appear in various repulsive forms she will be changed into a little cat with her side burnt and one ear snipped.³

All the stories concur in representing the father under a forbidding aspect. Not infrequently he is the devil, at other times a giant or an ogre; and the contrast between himself and his lovely daughter is so strongly felt that occasionally, as in the two last-cited instances, she is held to be enchanted and captive in the hands of a malevolent being, like a witch or a mermaid. The genius of the Van Pool has escaped this character, unless some remains of it be found in a sequel to the tale which I shall mention hereafter. But he has escaped it at the expense of his very existence, or at least of any substantial influence over the course of events; for he does not appear in two of the three versions of the story at all, and where he does appear it is only to do that which the lady herself performs in the Cambro-Briton version. The difference effects a material change in the current of the story,—far more than the alteration of the circumstances in which the maiden is found by the hero. It is true she comes in no swan-plumage to the lake to bathe in its cool waters, but dwells in its depths, and only walks at rare intervals upon the shore, or sits upon the surface to comb her locks, plunging in again, and not flying away, when disturbed. But her real personality cannot be doubtful. It is not every swan-maiden who is endowed with bird's plumage. This is a detail, which, as we have already seen, sometimes slips out of the story,—and that, in spite of its picturesqueness.⁴ And even where it is preserved we

¹ Sébillot: *Contes Pop. de la Haute Bretagne*, i. 197.

² Grundtvig: *Dänische Volksmärchen*, i. 46.

³ Cavallius and Stephens: *Schwedische Volkssagen und Märchen*, 255.

⁴ One of the most remarkable instances of this is a tale rendered from the modern Greek by Von Hahn, where the name Swan-maiden is preserved in the title, though the plumage has disappeared from the text. Von Hahn, *Griechische und Albanesische Märchen*, i. 131. Wrongly cited *Folklore Journal*, iii. 233, where the reference is, by mistake, only to the notes. Cf.: Leland: *The Algonquin Legends of New England*, 140, where the maidens are called Weasels.

do not find it exactly how and where we should have expected it. Witness the curious Algonquin tale of How one of the Partridge's wives became a Sheldrake Duck. A hunter, we are told, returning home in his canoe, saw a beautiful girl sitting on a rock by the river, making a moccasin. He paddled up softly to capture her; but she jumped into the water and disappeared. Her mother, however, who lived at the bottom, compelled her to return to the hunter and be his wife. The legend then takes a turn in the direction of the Bluebeard myth; for the woman yields to curiosity and thus deprives her husband of his luck. When he finds this out he seizes his bow to beat her. "When she saw him seize his bow to beat her she ran down to the river, and jumped in to escape death at his hands, though it should be by drowning. But as she fell into the water she became a sheldrake duck."¹ The Passamaquoddies, who relate this story, have hardly yet passed out of the stage of thought in which no steadfast boundary is set between men and the lower animals. The amphibious maiden, who dwelt in the bottom of the river, could not be drowned by jumping into the stream; and it is evident that she only resumes her true aquatic form in escaping from her husband, who, it should be added, is himself called Partridge and seems to be regarded as, in fact, a fowl of that species. If then, we may believe that this lady in her maidenhood had the shape of a bird, although no mention be made of it, we need not hesitate to conclude that the heroine of the Van Pool was a swan-maiden.

In this connection it is material to observe that in the Carnarvonshire story of the fairy bride of Corwrion, referred to later on, we are told that when the unlucky husband infringed the lady's prohibition she at once flew through the air and plunged into the lake; and one account significantly describes her as flying away *like a wood hen*. Can it have been many generations since she was spoken of as actually changing into a bird?

E. SIDNEY HARTLAND

(To be continued.)

¹ Leland, *op. cit.*, 300. I have considered this legend in connection with *The Forbidden Chamber*, *Folklore Journal*, iii. 238.

AGRICULTURAL DIALECT WORDS.

I.—WILTSHIRE

With Notes by Professor W. W. Skeat.

IN the third volume of the "Beauties of Wiltshire," by John Britton, published in 1825, there is a list of the provincial words of that county. Mr. Akerman in 1842 published a glossary of Wiltshire dialect. Until 1879, these were apparently the only two lists of Wiltshire words. In that year Professor Skeat reprinted Britton's list, comparing it with Akerman's Glossary, and making sundry additions from other sources, the net result being, it was said, that this list practically contained "all that was to be had concerning Wiltshire words before the publication of Halliwell's Dictionary." But a very interesting glossary has been overlooked by all these authorities. It is contained in pp. 258-268 of Davis's *Agriculture of Wiltshire*, 1813, 8vo. The importance of the Agricultural reports are well-known to the English Dialect Society, and in 1880, they published Mr. Jas. Britten's valuable "Old Country and Farming Words gleaned from Agricultural Books." The fifth section of this work is derived "from the Reports of the Agricultural Survey 1793-1813," but it does "not include all the counties surveyed by the board of Agriculture." Accordingly the following glossary has not before been brought to the notice of Dialect students; and it will be found that many additions may now be made to the list of Wiltshire words. But the importance of this glossary is not limited to the additions it makes to the word-list; of far more importance are the definitions it supplies to all the words. These definitions take us back to the times when the words were living realities applied to existing agricultural institutions, and it cannot escape attention how archaic these institutions were.

The original is not arranged in alphabetical or any other order; but in arranging it for these pages no alteration whatever has been made in the phraseology used, both word and definition being given exactly as they stand in the 1813 glossary. A reference is added between square brackets where the word is to be found in either Akerman or Britton and in Mr. Britten's "Old Country Words." It will be seen by this means what is the nature of the additions from this list to the other Wiltshire lists.

Professor Skeat has very kindly looked through the proof-sheets, and his notes are indicated by his initials. Professor Skeat says, "In every case the author's etymological suggestions are wrong."

What he *did* understand was the country talk and the country uses. Such men are of great use in their way. It is a valuable and useful list beyond doubt."

AGISTMENT—Cattle at agistment are those taken to keep by the week or month.

[Linc : See Britten's *Old Country and Farming Words*, iv.]

AILES—Barley-ailes, the beards of the barley. [See Britten's *Old Country Words*, i.]

AIS, or **as**—Harrows and drags are frequently called by this term in South Wilts from being originally made in the shape of the letter A. [A bad guess ; it is more likely to be the M.E. *eythe*, A.S. *egethe*, a harrow. The pl. would be *aithes* in mod. E., and the *th* would be dropped as in *clothes*. The letter *a* was called *aa*.—W.W.S.]

AI3LES—Wheat aisles or isles, an indeterminate number of sheaves set up together in a double row.

ARRAYED, or **rayed**—Used speaking of corn ; thus, corn well arrayed, or rayed, is corn we'll dressed and cleaned. [Compare Ree or Ray in Britten's *Old Country Words*, iii.]

BACKHEAVED—Winnowed a second time.

BANE—See "Coath."

BERRY—Wheat is a good berry, when the grain is plump and well fill d. [See Britten's *Old Country Words*, ii. and v.]

BOSSELL, corn-marygold—This plant is the plague of the sandy lands in the barley crop, and is frequently destroyed by chalking.

BOURNES—The vallies between the chalk hills or the rivers in those vallies ; but usually applied to the river and valley jointly.

BREAD-BOARD—See "grate-board."

BRINDED—Colour of light brown approaching to dunn.

BUTTED—Shed [as] corn. [See Britten's *Old Country and Farming Words*, ii.]

CAFFING or **caving**-rudder—The winnowing fan and tackle.

CAMMOCK—Rest-harrow. [See Glossary to Piers Plowman.—W.W.S.]

CATCH LAND—Pieces of arable land in common fields of equal sizes, the property not being ascertained, but he that ploughed first chose first. [See Britten's *Old Country Words*, iii.]

CATCH MEADOWS—Those on a declivity where the water falls from one level trench to another.

CAVE, or **dust**—The chaff of the wheat and oats which is generally given to the horse. [See "caving," Britten's *Old Country Words*, vi.]

CHARLOCK—A weed in part of South Wilts.

CHILVER-HOOS—The name for sheep from Christmas till shear time. [A.S. *cilforlamb* ; see *Wilts Glossary*.—E.D.S.]

COATH or **BANE**—The rot in sheep of which the first symptoms are flukes, provincially "plaice" in the liver. [Compare "Plaice-worm" in Britten's *Old Country Words*, ii. See *Coathe* in Halliwell ; A.S. *cothu*, disease.—W.W.S.]

COCKED BARLEY and **OATS**—Barley and oats are always poked or cocked, seldom carried from the swath. Oats sometimes reaped and sheaved in North Wilts. Hay is poked, cocked, first in foot-cocks, and when dry in hay-cocks. [Compare the same word used for "hay-making" in Britten's *Old Country Words*, i. iii.]

COMBS—The wooded side of hills. [A *combe* is a hollow in a hill-side ; W. *com*.—W.W.S.]

CORD of **PLOCK WOOD**—A pile of cleft wood, eight feet long, four feet high, and four feet wide. [See Britten's *Old Country Words*, iii. vi. vii.]

- COUCH**—Black couch, *agrostis stolonifera*, or couchy bent. White couch, *tritium repens*, called in other counties stoyle squith or quitch.
- COULTER**—The cutting part of a plough, which divides the land.
- CROOKS**—Wiltshire shepherds seldom use crooks, as the sheep are so much easier caught when in fold, but they always use dogs to keep the sheep out of bounds, and by these means are enabled to feed close to an unenclosed piece of standing corn without injuring it.
- CROWPECK**—Shepherd's purse, or shepherd's pedler.
- DOWN**—The chalk hills, particularly when in a permanent state of pasturage.
- DRAWS**—A provincial name for harrows. [Derby, see Britten's *Old Country Words*, ii.]
- DRAIL**—The iron bow of a plough from which the traces draw, and which has teeth to set the furrow wider or narrower.
- DRAHOLS**—See "threshles." [*Drashel* is the common Wilts pronunciation of *thrashel*; so also *drow* for *throw*.—W.W.S.]
- DRAUGHTS**—Hazel-rods selected for hurdle-making.
- DRIFTS**—The rows in which underwood is laid when felled.
- DRUGGING TIMBER**—Drawing [timber] out of the wood under a pair of wheels.
- EA-GRASS**—After-grass.
- EDGE-GROWED**—Barley is edge-growed, or in two shares twi-ripe. Barley coming irregularly from a want of rain after first sown, of course ripening unequally. [See Britten's *Old Country Words*, ii. *Twi-ripe*, ripening twice, or at two different times; cf. *twi-bill*.—W.W.S.]
- FIELD**—Parts of a barn, that part of a barn between beam and beam: e.g. a barn of four fields. [Also called a *bay*.—W.W.S.]
- FLYALS**—See "threshles."
- FLOWING OR FLOATING MEADOWS**—Those that are laid up in ridges, with water carriages on each ridge and drains between.
- FOSSELS OR FOLDSHORES**—The stakes to which the hurdles are fastened with a loose twig-wreath at the top. [Fossel=fold-sail; see *sails*.—W.W.S.]
- FRITH**—Thorns or bush underwood. [See Britten's *Old Country Words*, iii. vi.]
- FRYING, FREAINING, OR FRITHING**—Making covered drains filled up with brushwood.
- GAY WHEAT**—[Wheat] rank in the blade.
- GORE**—A triangular piece of ground. [See Britten's *Old Country Words*, vi.]
- GRATE BOARD OR BREAD BOARD**—The mould or earth-board of a plough which turns the furrow; earth being frequently called grate.
- GRATINGS**—The right of feed in the stubs or stubbles.
- GRIPE**—Wheat is laid down in gripe when laid down in handfuls untied. [Britten's *Old Country Words*, v.]
- GRIPIING OR TAKING UP GRIPES**—Draining with covered drains chiefly with turf or stone. [See Britten's *Old Country Words*, iii.]
- GROUND-REST**—Wood on which the shares of a plough rest. [Not at all; I believe *rest* is for *wrest*; see *wreest* in *Old Country Words*, iv.—W.W.S.]
- HAIN UP THE LAND**—To shut it up for a crop of hay. [West Eng., see Britten's *Old Country Words*, vi.; *Wilts Glossary*, E.D.S.]
- HAM**, and particularly **MILL HAM**—A narrow strip of ground by the side of a river. [Devon, Britten's *Old Country Words*, vi., sub voce "haugh."]
- HAND**—Corn has a good hand when it is dry and slippery in the sack, a bad hand when damp and rough.

HARLED—Oats, well harled, or well kidded, [i.e.] well eared. [Britten records a different meaning, *Old Country Words*, ii.]

HARROWS, parts of, called by provincial names. See "ais," "drags," "harrows," "shares," "tines," "whippence."

HARROWS—The longitudinal bars of harrows.

HAULING is applied to the carriage not only of timber but of all other commodities.

HAYES—As a termination of a word, such as calf-hayes, cow-hayes, &c.; a piece of ground enclosed with a live hedge; from the French word *haie*, a hedge. [A common error; it is simply the A.S. *hege*, a hedge.—W.W.S.]

HAY-RICKS are usually made round and cut out at the bottom, from three or four feet high, to make the rick stand like a ninepin, sometimes oblong with cotted ends, not gable ends.

HEALED—Wheat, not well healed, not well covered with earth when sown. [Britten's *Old Country Words*, ii. A.S. *helan*, to cover.—W.W.S.]

HINTED—A barn process, well hinted—well secured. [Britten's *Old Country Words*, ii. From A.S. *hentan*, to grasp.—W.W.S.]

HOG—From hough or hook to cut; as a hog'd mane or hog'd thorn edge, originally meant a cut or castrated animal and in that sense was applied equally to all kinds, as a hog colt, a hog sheep, a hog pig; but at this time it is used in a more extended sense for any animal of a year old, as a hog bull, a chilver hog sheep.

HOP and RAY—Hop, clover, and ray-grass sown together, a very common and good custom.

HURDLES—For sheep-folding, six feet long, three and a half feet high, made of hazel-rods closely-wreathed, the upright rods called sails and the long rods wreaths.

ISLES—See "aiales."

ISNET—Alkanet bugloss.

KIDDED—Beans or oats well kidded [have] the stalks full of pods; [they are] bunched, when planted in bunches and not in rows. [See Britten's *Old Country Words*, i. and ii.]

KNEE-SICK—Wheat is knee-sick [when] weak in the stalk and dropping on the first joint. [Britten's *Old Country Words*, v.]

KNIFE—Cutting-knife, the hay-knife; the blade, a right-angled triangle, and the handle of wood, bent.

LAINING—When the smith dresses the wing and point of a share it is called laining.

LAMBES'-CAGES—Cribbs for foddering sheep in fold; they are usually made semi-cylindrical, with cleft Ash-rods about six to seven feet long and about one foot diameter.

LINCH, LINCHET, or LANDSHARD—The mere green-sward dividing two pieces of arable in a common-field called in Hants, a lay-bark. [See Britten's *Old Country Words*, ii., iii.; Seebohm's *Village Community*, 5. *Linch* is quite a distinct word from *land-shard*.—W.W.S.]

LINED—An animal is lined who has a white back.

LODGED—Wheat is lodged [when] thrown down by wet or wind. [Britten's *Old Country Words*, ii.]

LOT-MEADS—Common meadows divided into acres or equal sized pieces; but the property to the hay of each piece being determined yearly by lot.

LUG—Called in other counties a rod, pole, or perch, or land-yard (all these names meaning the stick by which it is measured), is of three lengths in this county—15, 18, and 16½ feet. The first of these measures is getting out of use, but is still retained in some places, particularly in increasing

- masons' work. The second is the ancient forest measure, and is still used in many parts of the county for measuring wood-land. But the last, which is the statute perch, is by much the most general. [See Britten's *Old Country Words*, vii. ; *Wilts Glossary*, E.D.S.]
- LUGS—Poles. [Britten's *Old Country Words*, v. See above.]
- MAIN-PIN, or THOROUGH-PIN—The pin which fastens the bed of a waggon to the carriage.
- MAUDLIN, or MATHERN, or WILD CHAMOMILE—These weeds usually prevail when the ground is overworked and made too light. Common to cold wet arable lands in North Wilts. [Britten and Holland's *English Plant-Names*.]
- MELLOTT, or KING'S CLAVER—[See Britten and Holland's *English Plant-Names*.]
- MILLED HOP—Hop clover-seed cleaned from the husk.
- NEAT CATTLE—Bull, cow, calf: one-yearling heifer or bull, first year; two-yearling heifer or bull, second year. [See Britten's *Old Country Words*, iii.]
- PEEL—The pillow over the axle of a waggon.
- PENNING—See "Poyning."
- PICK—See "Prong."
- PIGS—Boar and sow; shoots, young pigs of three or four months old; maiden pig, a young sow that has not bred; boar stag, a castrated boar.
- PITCHED MARKET—Where the corn is exposed for sale as in Salisbury, Devizes, and Warminster, and not sold by sample.
- PLAICE—See "coath."
- PLOCK WOOD—Cleft wood.
- PLOUGH—A waggon and horses, or cart and horses together, are called a plough in South Wilts. [In Somerset a waggon. See Britten's *Old Country Words*, iv.]
- PLOUGH—Parts called by provincial names, see "coulter," "drail," "grate board," "ground-rest," "laining," "shoot," "whippence."
- POOKED—See "cocked."
- POT—*Dung-pot*, a dung cart. See "Sole."
- POYNING, or PENNING—Shutting up the sheep in the fold.
- PRONG or PICK—A fork for the stable or for hay-making.
- PROUD—Wheat is winter-proud, [when] too rank. [See Britten's *Old Country Words*, i. ii. ; sub voce "winter-proud."]
- RANGES—Two drifts. See "Drifts."
- RAVES, or SIDES—A part of a waggon called the waggon-bed. [See *Raves* fully described in Halliwell.—W.W.S.]
- RAYED—See "arrayed."
- REAP-HOOK—This is a short-handled hook without teeth, the blade bent beyond the square of the handle, and used to cut to the hand a handful at a time.
- RED WEED—The red poppy, which is the plague of the down-lands in the wheat crop if sown when the land is dry.
- SAILS—The upright rods of hurdles used for sheep-folding.
- SCOOP—A shovel.
- SCYTHE or SIVE—The handle [is] called the snead, usually about four feet long in the blade, and the stroke about six feet.
- SEED-TIP—The box in which the sower carries his seed. [An error for *seed-lip*, M.E. *seed-leep*; see *Lep* in *O. Country Words*, vi.—W.W.S.]
- SHARES—The cross-bars of harrows.
- SHEEP—Ram, ewe; lambs till about Christmas; wether-hogs, chilver-hogs from thence till shear-time, two-teeth wethers or ewes from the shear-time after

one year old ; six-teeth, fr. in the shear-time after three years old ; full mouthed, from the shear-time after four years old.

SHOOT—Fore-shoot and backward-shoot. Two pieces of wood immediately behind the coulter of a plough.

SHOOTS—Young pigs of three or four months old.

SHOUL—Usually means a shovel, but frequently a spade. [See *Wilts Glossary*, E.D.S.]

SILLOW—See "sole."

SLEIGHTING or SLAYING—Depasturing the sheep in the downs, whence a sheep-down is frequently called a sheep-sleight.

SOLE, SULL, or SILLOW—The word sole, now sull, or sillow, meant a particular kind of plough—viz., a sole-plough, the old ploughs being made without a sole to the share, having only a socket to fasten on the fore-shoot or chip ; and when these ploughs became general they were called soles, and so distinguished from the old kind of ploughs, which are now scarcely known in the country. [Britten's *Old Country Words*, i., iii., vi.] To understand these terms, recourse must be had to those counties where the old order and terms of husbandry still remain:—viz., Devon and Cornwall, where the ploughing is done by oxen, and the carriage by horses under the pack saddle. When a cart or wain was wanted, and which was seldom the case except for timber, the plough-beasts were used, and it was said the plough did such and such work ; when dung was to be carried, it was put in two pots or tubs across the horses' backs, whence dung-carts are still called pots. [Very confused ; of course sole is a totally distinct word from sull and sillow ; the two latter represent A.S. *sulh*, a plough ; and are older words than sole.—W.W.S.]

SPANCES—A part of a waggon called the waggon-bed.

SPARKED—Cattle of two colours, mottled. [Mr. Skeat suggests "probably of too active a kind," see Britten's *Old Country Words*, iv., but the above explanation gives the dialect meaning.—I retract.—W.W.S.]

SPURLING-BOARDS, fenders, side-boards, end-boards—[Boards] to prevent the corn from flying out of the floor.

STOWLS, or STOOLS—The stocks on which underwood grows. [Britten, *Old Country Words*, vi., explains this word as the same as *moots*, roots of trees. See also *Wilts Glossary*, E.D.S.]

STUBS—The stubble of all corn is usually called stubs, as wheat-stubs, barley-stubs, &c.. The right of feed in the stubs is sometimes called gratings.

SULL—See "sole."

SWATH—Hay [is] in swath when just mowed. [See Britten's *Old Country Words*, iii. ; *Wilts Glossary*, E.D.S.]

TARE—Vetch with wind, the red and white-striped convolvulus, these two plants are the plague of a weak wheat-crop in the sand-lands. [With wind is an error for *withwind*, i.e., convolvulus.—W.W.S.]

TEDDED—Hay is tedded when first thrown abroad. [See Britten's *Old Country Words*, iii., vi.]

TENANTRY FIELDS and DOWNS—Fields and downs in a state of commonage on the ancient feudal system of copyhold tenancy.

THRESHLES—A pair of threshles or drashols, or flyals, [i.e.,] a flail.

TINES—The teeth of the harrows or drags, so called because formerly made of wood from the old word tine a stake. [See Britten's *Old Country Words*, ii., iii., and vi. Etymology quite wrong ; tine is A.S. *tind*, a tooth, prong of a harrow.—W.W.S.]

TINING—A new enclosure made with a dead hedge ; from the old word tine, a stake. [No ; from M.E. *tin*, to enclose.—W.W.S.]

TITHINGS—Ten sheaves of wheat set up together in a double row. [See Britten's *Old Country Words*, v.]

TON of ROUGH TIMBER, 40 feet, the load 60 feet, is only used when timber is hewn for the navy.

TRENCHING or GUTTERING LAND—Draining it with open drains.

TWI-RIPE—See "edge-grown."

WAGGON, parts of—Called by provincial names:—raves or sides, spances, compose the waggon-bed; peel [is] the pillow over the axle; main-pin or thorough-pin, the pin which fastens the bed to the carriage.

WAKED—Hay is waked when raked together in rows. [See *Wakes* in Halliwell. —W.W.S.]

WHEAT—Reaping is done with a short crooked hook in handfuls or gripes.

WHEAT-REED—Straw preserved unthrashed for thatching as it is usually done in the south-west part of the county, the ears having been previously cut off to be thrashed.

WHIP LAND—Land not divided by meres, but measured out, when ploughed, by the whip's length.

WHIPPENCE—The weigh-beam and bodkins, the fore-carriage of a plough as also of the harrow and drag.

WIND-MOWS—Cocks of a waggon-load or more, into which hay is sometimes put previous to ricking in catching weather.

WINTER-PROUD—See "proud."

WOOD-WAX—Common in poor pasture; flower yellow.

WREATHS—The long rods of hurdles used for sheep-folding.

YARD of LAND—A quarter of an acre, so called because in ancient common field lands where the furlongs were forty poles long, the quarter of an acre was a land-yard or pole at the end.

YARD-LAND—That is land sufficient for a plough of oxen and a yard to winter them. Ancient copyhold tenements into which manors were usually divided each being occupied by one tenant and enjoying equal stinted rights of common. [The importance of this definition as a current custom of Wiltshire will be fully seen by reference to Seebohm's *Village Community*, pp. 117-125.]

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REVIEWS.

EARLY CHRISTIAN SYMBOLISM OF GREAT BRITAIN AND IRELAND Before the Thirteenth Century. By J. ROMILLY ALLEN, F.S.A., Scot. London: (Whiting & Co.), 1887. 8vo, pp. xix., 408.

THE Rhind Lectures have been the means of giving to the world such excellent books that the announcement of a new series by a new author raised high hopes of another of like sort. But the present volume is somewhat disappointing. Mr. Allen has neither Dr. Mitchell's thoughtful matter nor the careful method which makes Dr. Anderson's books the best summaries that exist of their respective subjects according to our present knowledge of them. This book is wanting in system and in accurate scholarship. Mr. Allen has taken much trouble in collecting his materials and has freely used the work of those who have been before him in the field. But he lacks order in his arrangement and judgment in weighing the respective worths of the authorities he uses. When he borrows he gives references, which is a right virtue, but some of them are rather strange ones. And it is evident that most of the more important quotations are given at second hand.

In one thing, however, Mr. Allen is highly to be praised: *Symbolism* is a dangerous subject, and they who assume to expound it, are apt to write nonsense more than most men. Mr. Allen does not do so. He rightly condemns the wild guess-work which has wrought such mischief in the study of antiquity and has often made it ridiculous in the eyes of the world. And, if he claims to see further into an old stone than others, he has something better than his own inner light to guide him. He deals chiefly with old stones, and may fairly claim to have helped forward the study of them. The figures, over a hundred and fifty in number, will be of great use to future workers, though most of them are only outline diagrams, some being taken from rubbings. We must protest against this short and easy method which has unfortunately found its way into some archaeological publications of good repute. It is most unfit to produce an even tolerable representation of any object, unless, as in an engraved brass, all the work is on one plane. Mr. Allen's figures are useful as suggesting objects to be studied rather than as providing a substitute for direct study of them. That can only be done on paper by means of photography. With rude work it is so easy to miss or to misinterpret a feature that even careful drawings are often not enough, as is shown by the different appearance of an object in different drawings, each purporting to represent it. For instance, compare the figures of the old grave stone at Penmachno on page 87 of this book, with that on plate 11 of Messrs. Brindley and Weatherley's new book on sepulchral monuments. Mr. Allen's figure 32 is of the right kind.

We note two very singular omissions. On page 77 Mr. Allen gives a list of the few known remains of Romano-British Christianity, but makes no mention of finger rings of which several have been found. And though he more than once mentions the famous cross at Gosforth, and refers to Mr. Calverley's paper in the *Archæological Journal* (by the by, he always calls it *Journ. Brit. Archæol. Inst.*, which is not its title) he says not a word about Mr. Calverley's remarkable interpretation of the carvings on the cross

Perhaps the interpretation does not square with Mr. Allen's "celtic" ideas, but we hold it to be the brightest light that has yet been thrown on this dark subject and expect that it will show the way to further discoveries.

In conclusion we would echo Mr. Allen's protest against the neglect of our ancient remains and appeal for their protection. We should be sorry to have them moved from their ancient places and put into museums, as he appears to wish, but even that would be better than that they should be allowed to perish from exposure or wanton mischief.

SOUTH KENSINGTON MUSEUM ART HANDBOOKS: EARLY CHRISTIAN ART IN IRELAND. By MARGARET STOKES. Published for the Committee of Council on Education. London: (Chapman and Hall.) 1887. 8vo, pp. xvi., 210.

THIS is a valuable work on an important subject. In the able hands of Miss Stokes, who has already written much on cognate topics, and has executed exquisite fac-similes of illuminations from the Book of Kells and other Irish MSS., the arts of ancient Ireland have been presented with fullness of knowledge, clearness of statement, and in a most convenient form. This Handbook has one hundred and six admirably selected and executed wood cuts which greatly enhance its value. The most casual glance will prove how refined and delicate was the sense of beauty, how accurate the hand and eye, and how patient the labour of these Irish scribes and workers in metal, whose productions yet remain in the Museum and Library of the Royal Irish Academy, and Trinity College, Dublin. Specimens may also be met with in museums and libraries in London, Oxford, Cambridge, and elsewhere in Great Britain and on the continent of Europe. The subject of this book embraces *Illumination, Metal Work, Sculpture, and Building Architecture*. A valuable chronological table of examples of Irish Art, the date of which can be approximately fixed, has been added with an index, so that the handbook is convenient for reference. At the close of each branch of the subject a list of authorities is appended, enabling the student in any department to have access to the sources of further knowledge.

Miss Stokes's work, however, is much more than a mere handbook, it is a comprehensive, reverent, loving account of the services to civilisation rendered by Ireland during the dark ages, from about the fifth to the twelfth century. The pious zeal of Irish missionaries impelled them to visit pagan lands, bringing with them not only religion, but arts and culture. In her interesting chapter, "Irish Scribes on the Continent," she observes of these pioneers of light and truth that "they excelled in music, as in painting or carving. They penetrated to places where Christianity had never before reached, not only to Poland and Bulgaria, but to Russia and Iceland, settling down as duty or inclination prompted them."

Writing formed an important part of the monastic occupations. "Great labour was bestowed upon the ornamentation of some manuscripts, especially the sacred writings; these are wonderful monuments of the conceptions, skill, and patience of the scribes of the seventh century." Nor will this be called in question by any who have seen that gem, the *Book of Kells*, preserved in the library of Trinity College, Dublin. Thirteen illustrations from it are given in the book before us. These are admirable, but, of course, they lack the perfect colouring of the MS. itself—so marvellous in its clear, pure, delicate, and harmonious tints, which are the wonder and envy of

artists of our own day, who know not what pigments were used by these early scribes, nor even how they were produced.

"The peculiarity of Irish Art," writes Miss Stokes, "may be said to be the union of such primitive rhythmical designs as are common to barbarous nations, with a style which accords with the highest laws of the arts of design, the exhibition of a fine architectural feeling in the distribution of parts, and such delicate and perfect execution, whatever the material in which the art was treated, as must command respect for the conscientious artist by whom the work was carried out."

The chapter on Metal Work contains illustrations of many beautiful objects from the Museum of the Royal Irish Academy, the Cross of Cong, the Ardagh Chalice, the Shrines of St. Patrick's Bell, of St. Molaise's Gospels, and of the Stowe Missal; of brooches known as the *Tara*, *Roscrea*, and *Ardagh*, as well as some richly decorated croziers, book covers, and other similar objects.

The Sculptured Crosses, of which thirty-two elaborately ornamented ones are standing, are amply illustrated. As many of them bear the names of personages whose deaths are recorded in the Annals, Miss Stokes's conclusions, in assigning them to the 10th, 11th, and 12th centuries, have a solid basis to rest on. The MSS. were much older, the finest examples ranging from the 7th to the 9th century. The death of the scribe of the Book of Armagh is thus recorded in the Annals:—"A.D. 844, Ferdomnach, a sage and choice scribe of the Church of Armagh, died."

In the chapter devoted to Building and Architecture, many examples of ancient oratories, churches, round towers, and also of doorways, capitals, mouldings, etc., are given. Also a broad classification of the towers, according to the average styles of their masonry and apertures. On this subject Miss Stokes observes, "Ireland, in her ecclesiastical circular towers, shows us, in upwards of a hundred instances, what were the first and simplest types. Thus, from the study of the monuments of Ireland, the historian of Christian Art and Architecture may learn something of the works of a time, the remains of which have been swept away elsewhere; and it may yet be seen, as in the case of her institutions, customs, faith, and forms in art, so in architecture, Ireland points to origins of noble things."

We must not conclude this brief notice of a very delightful and instructive volume without alluding to the practical object which its author desired that it should serve:—

"In presenting the following Manual of the Archæology of Ireland, the writer's object is to indicate how far the knowledge of her native arts in the past may subserve to their higher development in the future. It is only by adherence to a certain system of study and method of treatment that this result can be looked for. The object is not to present a guide for the antiquities of Ireland, but rather to indicate how these antiquities should be approached, so as to draw forth whatever elements of instruction may lie hidden in them for workers in the present day."

History.

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THE PICTS OF GALLOWAY.

EVERY one who has studied the life of Agricola will remember his favourite project for the conquest of Ireland. Tacitus, who often talked with him on the subject, has told us that in the fifth year of his government (A.D. 82) he concentrated a force in that part of Britain which looks on Ireland, not from any fear of invasion in that quarter, but rather in the hope that something might occur which would enable him to bring a new country into the Empire. The coasts and ports of Ireland were already better known by the reports of sailors and merchants than the northern parts of Britain. One of the petty kings, moreover, had been expelled in some domestic war, and had taken refuge with the Roman general, who received him with every sign of friendship, meaning to use his cause, when occasion offered, as a pretext for intervention and conquest. It was calculated that one legion with sufficient auxiliaries, say a force of ten thousand men, might subdue the island from sea to sea; and Agricola hoped that in this way the Western Provinces of Spain, Gaul and Britain might be strengthened and knit together, and that the total disappearance of liberty among their neighbours might strike despair into the hearts of the still unconquered Britons.

According to Agricola's informants there was but little difference, as far as natural disposition and habits of life were concerned, between the tribes on either side of the Irish Channel; and this is borne out by what we learn from Ptolemy as to the similarity of the names of peoples and places in Ireland and on the opposite coasts of Britain. We must, however, take this information in connection with another statement by Tacitus, who observed that the tribes which had been already subdued were rapidly adopting the Roman civilisation, that Agricola had taught them to build temples and market-places and fine houses, and that they were even learning to enjoy the luxuries of "the bath, the lounge, and the banquet." The Caledonians, or "the Picts," as they were afterwards called, and their neighbours and kinsmen across the sea were still in the condition of barbarians. If we may believe the old descriptions they were a surly and savage race, dispersed in wandering tribes and always ready for the chances of war. The tattooed warriors

are said to have drunk of the blood of their slaughtered enemies and to have smeared their faces with the gore; the first ceremony after an infant's birth was to feed it on the point of a sword with a prayer that it might die on the field of battle. They were expert swimmers and good sailors; and were bold enough to cross the rough channel in canoes of wicker and oxhide.

Our knowledge of the topography of Agricola's campaigns must always remain too slight to enable us to determine exactly the coasts inhabited by these barbarian tribes. But the great preponderance of opinion is in favour of choosing Galloway, which appears as the country of the *Novantæ* in Ptolemy's Geography, as the district where the army was concentrated. There are several reasons for making this choice. In the first place the rival claims of Kintyre seem to be removed by the persistent belief of the ancient geographers that the Promontory of the *Epidians*, as Kintyre was called, and all the rest of the west coasts above Galloway, ran in an east and west line towards Denmark, instead of approaching Ireland and running in a northerly direction. Galloway, on the other hand, and the opposite Irish coast were described with remarkable accuracy by the same geographers. This opinion is borne out by the fact that remains of Roman forts have been discovered in Wigtonshire and the Stewartry of Kirkcudbright in situations corresponding with those of the towns of the *Novantæ* which were described by Ptolemy as existing in the reign of Hadrian. It should be stated, however, that Mr. Skene adopted another view in his great work upon Celtic Scotland. He preferred to think that the country fortified by Agricola lay among the promontories and broken coasts of the modern county of Argyll. He points out the undoubted fact that Agricola did start with a fleet from the Clyde in the summer of A.D. 82, and that many engagements were fought with nations up to that time unknown. Mr. Skene is of opinion that Galloway may very likely have been visited three years previously, when the general in person explored the wooded estuaries which were occupied in his second campaign. He therefore favours the view that on the later occasion the Romans fought their way through the hostile districts of Cowall and Kintyre "till he saw the Western Ocean, with the coast running due north, presenting in the interior one mass of inaccessible mountains, the five islands of the Hebrides, and the blue shores of Ireland rising above the western horizon." The description, however truthful in its approach to nature, appears to be quite inconsistent with the geographical beliefs of antiquity, and we can only suppose that

those beliefs imply that Agricola did not visit the districts in question.

If we are asked what difference it makes whether Agricola looked towards Ireland from the Mull of Galloway or the Mull of Kintyre, any more than it matters what was the name of Hecuba's mother or the title of the Siren's song, we should answer that the solution of the difficulty might throw some much-needed light on the obscure history of the Picts, and especially of the Irish Picts, a subject on which every fragment of information is of great ethnological value. The practical difference of settling the question in the one way or the other would be that in the first case we should know a little more about the Picts of Galloway, whose name drops out of English history about the time of the Battle of the Standard; and in the other case we should be dealing with another branch of the Pictish race, about which we can learn no more than that their history was blotted out by a very early invasion of the Scots from Ulster and the establishment by them of the Scottish kingdom of Dalriada.

There were Picts on both sides of the Irish Channel. Very little seems to be known about the Picts of Ulster before part of their territories was seized by the Scots under the ruling tribe of the O'Neills, who set up an Irish kingdom of Dalriada in the north-eastern corner of Ireland. The Picts on that side of the sea were known as "Cruitnigh," from a word which signifies form or colour and is supposed to have reference to the custom of tattooing. They seem to have occupied a district opposite to Galloway, once called "Dalaraidhe" or Dalaradia, and now represented by the modern county of Down and the southern parts of Antrim.

Without dealing too minutely with the vexed problems of the annals of Dalriada, we may say that it appears clear that at the beginning of the sixth century the Scots crossed over to Argyll and the neighbouring islands, and there set up a kingdom which for some time remained in dependence upon the Ulster Dalriada. Mr. Skene points out that St. Columba arranged a treaty in the year 575 to the effect that the Scotch Dalriads should thenceforth be free from all tributes and exactions, but should join with the parent-stock "in all hostings and expeditions." About sixty years afterwards, however, the Scotch Dalriads are found, in conjunction with the remnant of the Picts of Ulster, arrayed against the Irish king at the famous Battle of Moira. Some slight trace still remains of the continuity of these Dalriad stocks. In a certain district of Ulster, lying opposite Kintyre, and known as the Glens of Antrim,

a dialect of Gaelic is spoken which is declared by competent authorities to be absolutely identical with the south-western dialect of the Scottish Gaelic now spoken in Argyll, Perthshire, and the southern isles. According to Mr. Murray's well-known essay in the 2nd volume of the *Revue Celtique*, this dialect is nearer to the Irish than that which is used in the northern and central parts of Scotland. But still it is very different from the Irish of other parts of Ulster. "The Celtic of all the rest of Ulster, viz., in Donegal and isolated patches in Derry, Tyrone, and the south of Armagh differs considerably from the Scottish dialect, and is truly an Irish dialect." He remarks that there is not the slightest reason for deducing the Glensmen of Antrim from Scotland; and we may add that there is no evidence of any kind to indicate that the Picts of Galloway crossed over from the shores of Ulster. What is now required is to institute a search among those who are best acquainted with the localities about the question whether or not the Gaelic of the isolated patches in Derry, Tyrone and Armagh bears any marked resemblance to the form of Gaelic which once prevailed in Galloway.

It is well known that the people of Galloway retained their ancient language till some time in the sixteenth century; its disappearance after the reign of Queen Mary is usually attributed to the effects of the Reformation, and especially to the use of the Lowland Scotch in public worship, and in the parish schools. Some have thought that this language may have been Teutonic; others have been inclined to believe that it was the same kind of Welsh as that which is known to have prevailed in the neighbouring Kingdom of Strathclyde. The patient industry of Celtic scholars has now collected so much evidence on the points in dispute as to make it certain that the Teutonic hypothesis is mistaken.

The problem as to the Cumbrian origin of the "Novartæ" is more obscure. Their next neighbours on the east bank of the Nith were almost certainly members of the great nation of the Brigantes, and so far the ground still requires to be cleared by the men of "words and places," the students of *Toponomastique*, as the French call the modern science of "habitative nomenclature." Mr. Skene states the problem in clear language. "In this remote district," he says, "in which the Picts remained under their distinctive names as a separate people until the twelfth century, a language, considered to be the ancient language of Galloway, was still spoken as late as the sixteenth century, and that language was Gaelic." He then enquires whether there are any fragments of the Pictish still pre-

served, by which we can estimate its place among the Celtic languages of Britain. Very little is found. A few proper names of kings, and the Galloway word "scolofthe" for a poor scholar, nearly exhaust the list. There is one other word which we must refrain from discussing for fear of reviving the celebrated controversy about "the head of the wall." The appearance of the list certainly indicates a tendency towards Irish forms as contrasted with Welsh and the Gaelic of other parts of Scotland. It remains therefore for the topographers to examine into the matter, and to report whether the local names are rather Irish than Scotch, and (if so) whether they resemble any particular dialect of Irish which may be supposed to have affinity with the language of the Picts of Ulster. The difficulties of the undertaking are enormous. Sir Herbert Maxwell has told us in his studies of the Topography of Galloway that it would have been almost hopeless, but for the labours of Pont, who wrote down many of the still-living Gaelic names for use in the maps which were published after his death by the Blaeuws of Amsterdam, and could never have been attempted without the assistance of Dr. Joyce's works on the origin and history of Irish place-names. It must be remembered also that the names in question were given during a long period in which the Celtic speech was itself growing and changing its form, that they have been preserved by the people who for centuries have spoken a totally different language, and that their present form is due to persons who wrote them down phonetically without caring in any way for their ancient meaning. Besides all this, who does not know that "the Celts are fertile in etymology," and that there is hardly a simple place-name for which several equally plausible derivations have not at different times been suggested?

Let us consider, without entering too much into detail, what are the chief materials prepared for the solution of the problem. In the first place, of course, come the names used in Ptolemy's description of the country. The *Novantæ* take their name from the *Novius* or *Nith*, a common river name; their other rivers are the *Deva*, the *Abravannus*, and the estuary of the "*Lena*;" in these the geographers have no difficulty in recognising the *Dee*, the *Luce*, and the *Cree*. Some of the names would certainly appear to be Celtic. We cannot say as much for the towns of "*Lucopibia*" and "*Berigonium*," which have a barbarous look, and may belong to one of the unknown tongues which it is the fashion to correlate with the Basque. On the other hand, "*Lucotetia*" was one of the names for Paris, and it is possible that the names were given by

soldiers between the time of Agricola's campaign and the appearance of Ptolemy's work. Both places have been connected with baseless legends, the one being identified by Camden, and afterwards by Pont, with the "White House" of St. Ninian at Whit-hern, which was at one time the seat of an Anglian bishopric, while the other, owing to a misprint in an early edition of the geography, was taken for a palace of the Dalriad kings at "Bargennie," and confused with the vitrified fort in Loch Etive, best known in connection with the legend of the Lady Deirdre and the fate of the Children of Uisneach.

The name of the Province of Galloway bears witness to some of the events which have confused its language. The natives were called Gall-Gael or foreign-Gaels at first because of their falling under the foreign rule of the Anglians, and the name was afterwards extended to take in all the people of the Western Highlands and Islands who, as subjects or allies, were under the power of the Norwegians. Many of the place-names collected by Sir Herbert Maxwell are of the old Northumbrian type; some seem to be Welsh of Strathclyde, and others Norwegian; and many others again, as we might have expected, are in the modern dialect of Lowland Scotch. A very large proportion of the names, and especially of those relating to church matters, are of a very ancient type. There are, for example, many early dedications to saints, such as Kilmore, Kirkcudbright, where St. Cuthbert preached to the "Nidwari Picts," and "Killemacuddican," an endearing name for the same saint's habitation, and we are assured that, in almost every case where "Kil" precedes a proper name, the word refers to the cell of an early saint and may be as old as the 6th century.

Whether we look at the words derived from the physical aspect of the country, from hill, wood, and stream, from domestic animals and beasts of the chase, or from the offices, trades, or personal characteristics of men, we are struck with the great similarity of the nomenclature to that of Ireland, which Dr. Joyce has so luminously explained. Broadly speaking, the work leaves no doubt that the Picts of Galloway spoke a language extremely like the Gaelic dialects of the Highlands and south-western districts of Scotland, and also extremely like the cognate dialects which are used or have at different times been used in the several Provinces of Ireland. Much has already been gained; and everyone who looks through Sir Herbert Maxwell's collections will be grateful to him for the skill and industry with which he has accumulated and marshalled his facts. Much, how-

ever, still remains to be done. What has been accomplished should be taken as the starting-point for new discoveries. What is wanted now is an application of the method of differences. The stress or accent on the syllables of a name seems to be different in Galloway from that which is found in Irish. Some words which are not used in other parts of Scotland appear to have been common in Galloway and parts of Ireland. Other Irish words, such as "sliabh," a hill, occur very frequently in Galloway, though rare in other parts of the country; but they occur with slight variations from the Irish usage in their meaning and pronunciation. There are many other points as to which an enquiry is needed, with special reference to the varieties of dialect in Ulster. It is to be hoped that some of the persons who are specially qualified by knowledge of the localities, and who take an interest in Celtic philology, will undertake the task, and let us know whether the Irish King was right when he told Agricola that the people on the two opposite shores were similar in their dispositions and habits of life.

C. ELTON.

SUSSEX DOMESDAY STUDIES.

No. I.—THE RAPES AND THEIR ORIGIN.

BY FREDERICK ERNEST SAWYER, F.S.A.

THE entire district or kingdom now known as Sussex, and in Domesday called Sudsexe, has almost from its foundation (*i.e.*, for 1400 years), possessed the same boundaries. Professor E. A. Freeman remarks: "Sussex is no shire, no department but a component element of England, older than England."¹ The county boundary on the east was probably always formed by the river Rother and its estuary, and the western boundary by Chichester Harbour and one of the streams running into it, whilst the almost impenetrable forest of Andredsweald formed a natural boundary on the north.

The county of Sussex appears in Domesday divided into six *rapes*, a territorial division peculiar to the county. The name has caused much discussion, and it will therefore be desirable to consider the matter fully. We may observe that the term does

¹ English Towns and Districts, p. 125.

not occur in any document extant before the Domesday Survey, in which it is first mentioned, and it is probably derived from the Icelandic *hreppr*, signifying land divided by a rope. It was a relic of the Scandinavian ancestors of the Normans, and was doubtless introduced by the latter into the county soon after the Conquest. There is little or no evidence for the conclusion of Lappenberg,¹ that "to the first German population belongs apparently the singular division of Sussex into six rapes, each of which is again divided into Hundreds." Robertson endeavours² to trace the trithing in Kent and Sussex, and observes that Sussex is divided into East and West, and both of these into three rapes each, whilst Kent contains three lathes. Bishop Stubbs quotes from Robertson, and observes that "Kent and Sussex are two of the Heptarchic kingdoms of which their lathes and rapes are perhaps the original shires."³ There is, however, apparently nothing to show that any distinction between East and West Sussex existed until long after the Conquest, when for convenience the County Court was appointed to be held at Lewes as well as at Chichester. (See Act 19 Henry VII., cap. 24.)

There appear to be three good reasons for rejecting the suggestions of a pre-Domesday origin of the Sussex rapes, viz:—

1. Their boundaries and physical characteristics.
2. Their names.
3. Their history.

1. The sea-coast of Sussex was formerly marked by several important fiords or estuaries, namely, those of the Arun, Adur, Ouse, Bourne, and Rother, but of these only one, the Ouse, from the coast to Barcombe, forms the boundary of a rape. Major-General Lane-Fox (now Pitt-Rivers) points out that the existence of these large estuaries is opposed to a connected system of defence in the hill-forts of Sussex, which are of British origin. He considers that each group formerly had a stronghold of its own, intended, no doubt, to contain the inhabitants of the surrounding district, who dwelt in the valleys beneath, where fuel and water were obtainable, where traces of their cultivation still exist, and who, like the savages of Africa and many other parts of the world, resorted to their stronghold in times of danger, each man carrying with him fuel, water, and provisions sufficient to sustain him during a predatory attack.⁴

¹ History of England under the Anglo-Saxon Kings, I., 107.

² Scotland under her Early Kings, II., 433.

³ Constitutional History of England (1880 edit.), I., 128.

⁴ Archaeologia, xlii., p. 51.

Now, so far as we can conjecture, early and half-civilized settlers like the Saxons would certainly choose physical boundaries, such as rivers, if they had introduced the rape as a land division, but we find, in fact, that (except as already mentioned) the rape boundaries can only be defined on a map. Moreover, they run, roughly speaking, at right angles with the coast, and thus resemble closely the county and state boundaries which in many parts of North America follow meridians of longitude and parallels of latitude. This tends to confirm the suggestion that the rapes were "set out with a rope," or by a surveyor. We find again that most of the parishes between Hurstpierpoint and Lewes run northwards from the Downs in parallel slips, greatly resembling the rapes, and in shape they lack the irregularity which is characteristic of early settlements.

Palgrave thus describes the matter:—"He [William the Conqueror] divided the county into six districts, extending right down from the northern border, each possessing a frontage towards the sea, each effecting a ready communication with Normandy, and constituting, as it were, six military high-roads to his paternal duchy. But few Norwegian or Teutonic terms can comparatively be found preserved among the Normans, but the *hreppar* seems to have been retained almost unaltered among them. Hence these demarcations were, and still are, called *rapes*. Each possessed within its bounds some one castle or other important station for defence or protection, and each appears to have been placed under some military commander. Sussex alone, of all the counties in England, sustained this great territorial alteration, being dealt with from the first moment entirely as a conquered territory."¹

2. The Sussex rapes invariably bear the name of their chief town, and taking them from east to west, we find the names are Hastings, Pevensey, Lewes, Bramber, Arundel, and Chichester. The towns from which the four central rapes derived their names were situated at the head of important estuaries (now long reduced in extent), while the other two were in close proximity to the sea. In the Domesday Survey, Chichester rape does not appear by name, and the only rapes named are those of Arundel, Hastings, Lewes, and Penevesel. The rape of Bramber is described as that of William de Braiose. There is little doubt, however, that the six rapes then existed. The names of the rapes are, as will be seen, derived from the principal towns (or castles), and this is a strong argument in favour of their having originated shortly before the compilation of

¹ History of Normandy and England, II., p. 394.

Domesday, for if they had been introduced 600 years previously by the Saxon invaders they would have borne distinctly Saxon names, and probably the patronymic "ing," which is very common in Sussex.

The derivations of the Sussex rape names, according to the best authorities, are as follows:—

HASTINGS.—From Hasting, a Danish pirate who landed in England in 893 (*Sax. Chron.*, &c.).

PEVENSEY.—The *eye* or island of *Peofn*.

LEWES.—From Ang.-Sax. *hlæw*, a word expressive of the gradual ascent which the eastern termination of the Downs makes from the river, and joined to the old British name of the stream *Isca* or *Ise*, whence *hlæw-ise* or *hlew-ise*, or *Lewes*. (Charnock, *Local Etymology*).

BRAMBER.—Ang.-Sax. *Brymmburgh*, a hill fortification (*Lower Hist. Suss.* I., 72). Why not, however, from its Norman owner, De Braiose, and so "Braiose's Burgh?"

ARUNDEL.—The dell or dale of the Arun (Charnock, *Local Etymology*). (Ferguson, *River Names of Europe*, p. 38, says, Arun, from Sanscrit *ar*, *ir*, or *ur*, to move.)

CHICHESTER.—The *cester* or castle of *Cissa* (son of *Elle*). cf. *Cissbury* in Findon parish.

The last-mentioned is the only unmistakable Saxon name, though *Peofn* may also have been a Saxon.

3. The towns which gave their names to the six Sussex rapes are not associated with any of the early Saxon settlements in the county, and are not referred to in early charters. This is strong proof of their unimportance in Saxon times. Chichester (*Regnum*) and Pevensey (*Anderida*), it is true, had been Roman cities, but the former was not of special consequence under the Saxons, and until after the Conquest, when the seat of the bishopric was transferred there from Selsey, which doubtless explains the increase of its houses (as stated in the Domesday survey) from 100 in the time of the Confessor to 160 then. The latter, after its capture in 491, had been left desolate.

The rapes were, as Palgrave points out, of military origin, and we accordingly find a large number of manors in Hastings rape were held by *Castle-guard* tenure,¹ and made payments for the support of Hastings Castle as the head of the barony (or Honor) of

¹ This tenure is explained by Mr. C. J. Elton in his book, *The Tenures of Kent*, p. 200.

Hastings. The Earl of Chichester, as owner of Hastings Castle, still receive Castle-guard rents in the Hundreds of Baldslow, Goldspur, Guestling, Hawkesborough, Henhurst, Netherfield, Ninfield, Shoyswell, and Staple.¹ Castle-guard (*warda castri*) rent became payable every sixteen weeks, and consequently in every leap year four payments were due, and the total was one-third more than in ordinary years.² The reason for this singular arrangement is not known. This tenure, though not mentioned in Domesday, explains the relation of the rape to the hundreds and manors.

In Pevensey Rape much of the land round the Castle was wardable,³ *i.e.*, paid Castle-guard, or Castle-ward, and Otteham Manor paid 3s. 4d. annually.

In Lewes Rape it is clear that the borough of Lewes was the only important place, and from the Domesday Survey we find that nearly all the manors had *hagæ* or houses in Lewes, again showing the importance of the chief rape-town for military purposes and for defence, and affording shelter to the inhabitants of the unfortified villages. *Hagæ* also occur frequently in Chichester Rape in a similar manner. We find again William de Braiose in 1268 exonerating certain estates in Bramber Rape from murage (a tax for the repair of a castle), indicating the existence of an obligation to support the castle of that rape.

Sir Henry Ellis observes that "we have no mention in the Domesday Survey of any mote or court attached to the rape, nor is there any reference to its testimony as in the case of the hundred."⁴ It would seem, however, that there was a joint Sheriff's Court for the rapes of Arundel and Chichester, for in the "Particulars of the Honor and Castle of Arundel," it is stated that all the tithings within the hundreds and half-hundreds of Poling, Avysforde, Boxe and Stockbridge, Bourne and Singleton, West Easwrith, Eseborne, Rotherbridge, Burye, and Demfourde, "be suters to the Sheriff's tourne of No-Man's-Land twice every year, which said tournes be kept within the forest of Arundel after our Lady Day and Michaelmas."⁵ The recent introduction of the rape at the time of Domesday is the probable reason why no Rape Court is mentioned. No other Rape Court can be traced.

¹ Suss. Arch. Coll., vi., 57.

² Burrell MS. add 5630 pp., 81, 171, 177, 315, 337, 340, 420, &c. It is also referred to in the *Valor Ecclesiasticus* (Public Rec. edn.), i., 355.

³ S.A.C., vi., 227.

⁴ *General Introduction to Domesday*, p. lvii.

⁵ Burrell MS., 5701, add.

The Domesday Lords of the Rapes were as follows:—

HASTINGS	Earl of Eu (or Owe).
PEVENSEY	Earl of Mortain.
LEWES	William de Warenne.
BRAMBER	William de Braiose.
ARUNDEL AND CHICHESTER	Earl Roger de Montgomerie.

The division of the county into rapes is still mentioned and indicated on maps, but the only rape which exists for any practical purpose is Hastings Rape, which has a separate coroner.

The Rape of Bramber until lately elected a member of Parliament, this privilege having been conferred by statute in last century, when, in consequence of the gross bribery which prevailed in the borough of New Shoreham, the constituency was extended so as to include the entire Rape of Bramber. The Redistribution of Seats Act, however, in 1886, abolished this special constituency.

John Rowe, in his *Customal of Lord Abergavenny's Manors in the Barony of Lewes*, says:—"The freeholders are to appear only twice a year, viz., at the courts holden at Easter and Michaelmas, where, if they know of any wrong done to the lord, they are bound to make it known on oath or fealty. But they are not to be of the homage, because they perform service of juries at the Barony Court held at Lewes for the whole rape."¹

In West Sussex the rape also survives for the important purpose of liability to the repair of bridges, which in that division falls, as of common right (*i.e.*, in the absence of proof that any other body or person is liable), not on the County Division, but on the rape in which the bridge is situate.²

¹ John Rowe was steward to Lord Abergavenny from 1579 to 1622. The customs are printed in Horsfield *Hist. and Antiq. of Lewes*, I., 177-179.

² This interesting fact was kindly communicated by F. Merrifield, Esq., Clerk of the Peace for Sussex.

CORRESPONDENCE.

THE CORNISH ACRE.

I do not know whether attention has ever been drawn to the curious early list of the Bishop of Exeter's free tenants contained in the "Testa de Nevill" (pp. 201-203), and the list of Henry de la Pomeray's tenants (1293-4) printed with it (pp. 204-5).

In my "Notes on Domesday Measures of Land,"¹ I ventured to advance, as my own hypothesis, that the "acra" or "ager" of Cornwall, in Domesday, must be something quite different from either the geld-acre, or the actual acre spoken of by Domesday in England. My ground for this supposition was that, if not, a levy of Danegeld on such an assessment would produce a *reductio ad absurdum*. Mr. Eyton, however, had unhesitatingly accepted the Cornish acre, in Domesday, as identical with the English acre. He gave, as an instance, the entry (Domesday I., 145, a):—"Ibi sunt 4 acrae terrae, terra 4 carucis. Ibi sunt 2 carucaë." The natural inference from such an entry would be that the "acra" here is equivalent to a ploughland rather than to an acre.

Now, in the list of Henry de la Pomeray's tenants in Tregony, Cornwall, we first read that there were in demesne "II. acras cornubienses continentes II. carrucas cornubienses," and then, through the long list of his tenants, we find them holding in every case "Cornish acres" equating "Cornish ploughlands." Turning to the Bishop of Exeter's tenants, we find them all with similar holdings of "acres," for which they pay two shillings and one sheep for every "acre," *plus* having to plough a slightly varying amount of land expressed sometimes in terms of the "English acre" ("acra Anglica") and sometimes in those of the Cornish acre.² The proportion of land to be ploughed to the land is about $\frac{1}{2}$ or $\frac{1}{3}$, which makes it more than doubtful whether even these "English acres" were really acres at all. Now the local Cornish (South Welsh) acre is reckoned as rather larger (5760 sq. yds.) than the English one (4840 sq. yds.), but the "acres" of these records must represent a much larger unit. Perhaps some of your readers can throw light on this local custom, which, from its occurring in so unique a region, should prove of some value to students of our early land system.

J. H. ROUND.

REVIEW.

THE FLEET: ITS RIVER PRISON AND MARRIAGES. By JOHN ASHTON. Illustrated by Pictures from Original Drawings and Engravings. London: (Unwin) 1888, 8vo., pp. xvi., 391.

We cannot altogether quarrel with Mr. Ashton over this book, because it is built up by well selected extracts from works not always readily accessible, and by very good drawings, copied from contemporary sources, exhibiting

¹ Domesday Studies.

² I omit the "*servitia et auxilium*."

the topographical aspect of a considerable portion of London at various periods of its history. But these two features exhaust the good qualities of the book. To slipshod and often unmeaning language Mr. Ashton adds the graver fault of a total absence of arrangement or of analysis of his evidence. Certain facts are repeated in two or three different places; other facts are totally ignored; and very frequently a most irrelevant piece of history is dragged in on no sufficient ground, either of literary or historical necessity, but simply because it is interesting. To these faults we must add that of occasionally giving some very unnecessary and not always correct criticism of authorities. But although on historical and literary grounds we cannot commend Mr. Ashton's book, there is no gain-saying that it is of interest and will prove of service to the student.

The truth is, Mr. Ashton has hit upon a very interesting topic, and he goes to out-of-the-way sources for his information, and never omits to give full references to the books he quotes. His pictures, however, constitute the great charm of the book. Any one who has examined the Crace collection, or who has dipped into the interleaved copy of Pennant in the British Museum, knows what vivid interest is to be obtained from a study of topographical engravings. Mr. Ashton has been at pains to select some of the best and most telling specimens. The mouth of the Fleet river, 1765, is a very curious view of a part of London that has now completely disappeared, and the two illustrations of Holborn Bridge are also specially interesting. The Fleet river is now, like many other old London streams, converted into a sewer, and it would be worth the while of any London topographer to examine the plans of the sewers constructed during the past thirty or forty years. The routes of the old streams were nearly always adopted as the natural course of drainage, and their influences upon the topography of London are still to be seen in many places. One of the subjects noted by Mr. Ashton in connection with the Fleet, are the wells which were situated near its banks, and although his notes are not complete they are sufficient to give a fair idea of an interesting topic. Mr. Ashton might have consulted with advantage some papers on this subject in the *Gentleman's Magazine*.

The chapters relating to the prison and to the marriages classed under the name of Fleet are more discursive, and less satisfactory, because they have been dealt with by other authorities. The plan and section of Fleet Prison which Mr. Ashton reproduces are both acceptable.

Literature.

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THE FOLKLORE LIBRARY—A RETROSPECTIVE REVIEW.

No. I.

MR. LANG in his recently published *Myth Ritual and Religion* has demonstrated how important it is to sometimes turn to the records of old literature for lessons upon modern scientific subjects. It is not likely that the remarkable illustration of Aristotle's opinion that most discoveries and inventions have been made time after time and forgotten again, which Fontenelle affords in his examination of "the absurdities of mythology," will be again met with in the writings of old authors on subjects so little influenced by scientific considerations as the beliefs of mankind. Still there is much folklore material still lying unquarried in the mines of old English literature. Some of this was brought to light by Sir Henry Ellis in his edition of Brand's *Popular Antiquities*, but here the extracts from old books are necessarily given piece-meal, and the student never knows whether in quoting these old authorities Sir Henry Ellis merely confined himself to his requirements for illustrating Brand, or whether he exhausted his author. A systematic account of these books will therefore be of considerable gain to the student, and we propose in these papers to examine from time to time such books as afford evidence of English popular superstitions. No attempt will be made to use the material thus obtained merely for writing a pleasing article, but all quotations will be given in full with paginal references, and each article will be in reality a complete analysis of the book for folklore purposes. It is to be understood that when no quotations are given from, or note made of, any section of the book, there is nothing in that section of importance.

One of the most curious of the books referred to by Ellis, is *A declaration of egregious popish impostures to withdraw the hearts of his Maiesties subiects from their allegiance and from the truth of Christian religion professed in England vnder the pretence of casting out of deuils*: at London, newly printed by Ja. Roberts, dwelling in Barbican, 1605, 8vo., pp. [vi] 284. The preface is signed S. H., that is Samuel Harsnet, Bishop of Oxford, who afterwards became Arch-

bishop of Canterbury. Harsnet had the most bitter hatred against the Roman Catholics, and this book, together with his *Discovery of fraudulent practices of J. Darrell*, 1599, are full of charges of the most heinous description against the Romish priesthood.

He first gives "the names of the parties supposed to be possessed." They were these: "Marwood, seruaunt to Ma. Anthony Babington, Will. Trayford, attendant at that time vppon Ma. Edmund Peckham, Robert Maynie, Gentleman, lately before come out of Fraunce, Sara Williams, Friswood Williams, two sisters, and Anne Smith, all these meniall seruaunts to Maister Peckham aforesaid. The names of the actors in this holy comedie were these: Edmunds alias Weston, rector chori, Ma. Cornelius, Ma. Dibdale, Ma. Thomson, Ma. Stemp, Ma. Tyrrell, Ma. Dryland, Ma. Tulice, Ma. Sherwood, Ma. Winkefield, Ma. Mud, Ma. Dakins, Ma. Ballard, and some others besides that were daily commers and goers." And then he goes on to say that "this play of sacred miracles was performed in sundry houses accomodate for the feate, in the house of L. Vaux at Hackney, of Ma. Barnes at Fulmer, of Ma. Hughes at Vxbridge, of Sir George Peckham at Denham, and of the Earle of Lincolne in Channon Row, in London."

On p. 14 occurs a general description of the pranks of the devils. "The penner of the miracles as if he meant to scare us with the very noyse, reports vs the manner of the Hobgoblins in a very tragicall stile. The whole house, saith he, was haunted in a very terrible manner, molesting all that were in the same by locking and unlocking of dores, tinekling amongst the fier-shouels and the tonges, ratling appon the boards, scraping vnder their beds, and blowing out the candels, except they were halowed. And further, that these illmannered vrbins did so swarme about the priests in such troupes and thronges, that they made them sometimes to sweat as seemes with the very heate of the fume that came from the deuils' noses."

The real interest of the book commences with Chapter 10, which is headed, "the strange names of their deuils." It says "you are to vnderstand that there were in our possessed 5 capitaines or cōmaunders aboue the rest:"—Pippin, Philpot, Maho, Modu, Soforce. They "were not of equall authoritie and place, but some had more, some fewer vnder theyr commaund . . . The names of ther punie spirits . . . were these, Helco, Smolkin, Hillio, Hiaclito and Lustie buffe-cap . . . Modu was a graund commaunder, muster-maister over the capitaines of the seaven deadly sinnes: Cliton, Bernon, Hilo, Motubizanto and the rest.

"Here, if you please, you may take a suruay of the whole regiment of hell, at least of the chiefe Leaders and officers, as we finde them enrolled in theyr names.

"First Killico, Hob, and a third anonymous are booked down for three graund commaunders, euery on having vnder him 300 attendants.

"Portirichio had with him two captaines and an hundred assistants.

"Frateretto, Fliberdigibbet, Hoberdidance, Tocobatto were foure deuils of the round or morrice, whom Sara [Williams] in her fits tuned together in measure and sweet cadence. These foure had forty assistants vnder them as themselues doe confesse.

"Lustie Jollie Jenkin by his name should seeme to be foreman of the motly morrice: hee had vnder him, saith himselfe, forty assistants, or rather if I mistake not he had beene by some old exorcists allowed for the master setter of catches or roundes vsed to be sung by Tinkers, as they sit by the fire with a pot of good ale betweene theyr legges, 'Hey iolly Jenkin. I see a knaue a drinking, et cæt.'

"Delicat another captaine hauing vnder him twenty assistants—all were there tag and ragge, cut and long-tayle, yet diuers of them it pleaseth the holic exorcist to commaund theyr names to doe them some grace, others he lets goe out leauing no names but an ill fauour behind thē. The names of such as the exorcist thought good to fauour were these, Puffe, and Purre, the two fat deuils that had beene coniured vp for mony. Lustie Dickie, Cornerd-cappe, Nurre, Molkin, Wilkin, Helemodion, Kellicocam, these having neither service nor rank.

"Maho was generall dictator of hell, yet for good manners sake hee was contented of his good nature to make show that himselfe was vnder the check of Modu." (pp. 45-50.) Two other names, Hoberdicut and Cocabatto are given incidentally on p. 129. From this curious list of devils, it is believed that Shakespeare procured the names quoted in *Lear*, or as Mr. Halliwell-Phillips puts it, "the first edition of a book (1602) that was in Shakespeare's recollection when he composed his tragedy of *Lear*."¹

In considering the value of the names of the devils, it is well to turn to the confessions of the "possessed" which are given at the end of the book. Sara Williams said that the names of the spirits were written "vpon the wals at Sir George Peckham's house vnder the hangings," (p. 181), and she apparently believes that the

¹ "Calendar of Shakespeare rarities," p. 29.

names were there before the priests tried to make her believe that they were devils' names. Of two of the names she gives very interesting information, introducing us perhaps to two unknown chap-books or English folktales. She says, "she wel remembreth and saith that her mistres as they were at worke had told them a merry tale of Hobberdidaunce that vsed his cunning to make a lady laugh" (p. 180), and "the name of Maho came into her minde for that she had heard before her vncle reade the same out of a booke, there being a tale therein of Maho" (p. 181). We do not know what tales these can be, but they introduce us to a lost portion of English folklore. In another place, however, we have mention of well-known tales. On page 61, after relating an absurd story, the text proceeds, "I doe verily suspect this wonder was acted somewhat neere Gotham, and that the spectators were the posteritie of them that drowned the Eele," and on page 136, is the following—"coyners of fables, such as puffe vp our young gallants with bigge lookes and bombast phrases, as the booke of Lancelot du Lake, Guy of Warwicke, The Mirrour of Knighthoode, Amadis de Gaule, and such like their legends, out of these they conceit their monstrous shapes, vgly bug-beares, hydeous apparitions of ghosts, out of these they conforme their charmes, enchauntments, periapts, amulets, characters, wast coates and smockes of prooffe, against hayle, thunder, lightning, biting of mad dogges, gnawing of rats against botches, biles, crosbiting, sparrow blasting, owle hunting and the like."

Chapter 19 treats "of the astonishing power of nicknames, reliques, and asses' eares, in afflicting and tormenting the deuill" (110-122). In this chapter we read that "a witch can transforme herselfe into the likenes of a cat, a mouse, or an hare, and that shee being hunted with hounds in the forme of an hare, and pinched by the breech, or whipped with scourges in the similitude of a cat, the same pinch or marke shal be found in the breech of the witch that was before made by the hounds in the breech of an hare, and yet shal you see this sencelesse witlesse and brainlesse conceite verified and made sooth in the practise of our holy coniuin crue" (p. 111).

Reverting to more general items of folklore, chapter 11 gives "the reasons why sometimes one deuill alone, sometimes an 100, sometimes a thousand, are cast out at a clap" (51-57). Chapter 21 tells us "of the strange formes, shapes, and apparitions of the deuills" (131-139); and there are several important passages to note. On page 135 we have: "If that the bowle of curds and creame were not duly set out for Robin Goodfellow, the Fier, and

Sisse, the dairy maide, to meete at 'hinch pinch and laugh not,' when the good wife was a bed, why then either the pottage was burnt to next day in the pot, or the cheese would not curdle, or the butter would not come, or the ale in the fat would neuer haue good head. But if a Peeter penny or an houze egge were behind, or a patch of tyth unpaid to the church, thē ware where you walke for feare of bull beggers, spirits, witches, vrchons, elues, hags, fairies, satyrs, Pans, Faunes, Syluans, Kit with the candlesticke, tritons, centaurs, dwarffs, giants, impes, calcars, coniurers, nymphs, changlings, scritchowles, incubus the spurne, the mare, the man in the oake, belwayne, the fire drake, the puckle, Tom thumbe, hob-goblin, Tom tumbler, Boncles, and the rest."

A witch is very minutely described on page 136 as follows: "Out of these [legends] is shaped vs the true idea of a witch, an olde weather-beaten croane hauing her chinne and her knees meeting for age, walking like a bow leaning on a shaft, hollow eyed, vntoothed, furrowed on her face, hauing her lips trembling with the palsie, going mumbling in the streetes, one that hath forgottē her paternoster, and hath yet a shrewd tongue in her head to call a drab, a drab. If shee haue learned of an old wife in a chimnies end, Pax, max, fax, for a spel; or can say Sir John of Grantam's curse for the miller's Eels that were stolne: 'All you that have stolne the miller's eeles laudate dominum de coelis, and all that have consented thereto benedicamus domino.' Why then ho beware, looke about you, my neighbours, if any of you haue a sheepe sicke of the giddies, or an hogge of the mumps, or an horse of the staggers, or a knauish boy of the schoole, or an idle girle of the wheele, or a young drab of the sullens, and hath not yet fat enough for her porridge, nor her father and mother butter enough for their bread; and shee have a little helpe of the mother, epilepsie or cramp, to teach her role her eyes, wrie her mouth, gnash her teeth, startle with her body, hold her armes and hands stiffe, make anticke faces, girne, mow, and mop like an ape, tumble like a hedgehogge, and can mutter out two or three words of gibridg, as obus, bobus, and then withall mother Nobs hath called her by chaunce idle young housewife, or bid the deuil scratch her, then no doubt but mother Nobs is the witch, the young girle is owleblasted and possessed."

Chapter 22 treats "of the admirable small act of expelling the deuils and of their formes in theyr departing."

These perhaps exhaust the subjects dealt with at any great length by the learned Bishop. Throughout the volume are some curious allusions to some of the bye-paths of folklore. On

Christmas games, the Bishop says that, in his opinion, "there was neuer Christmas game performed with moe apish, indecent, slouenly gawdes then your baptising" (p. 32), and we have the following note on p. 116: "The exorcists being pleased for want of better recreation to play all Christmas games with those sowes, as 'laugh and lye downe,' and my 'sow hath pigd,' and the deuill being but a prompter and candle-holder to such sport." On miracle plays a very interesting passage occurs (p. 115): "It was a pretty part in the old church playes when the nimble vice would skip vp nimbly like a Jacke an apes into the deuill's necke, and ride the deuill a course and belabour him with his wooden dagger til he made him roare, wherat the people would laugh to see the deuill so vice haunted. This action and passiō had som semblance by reason the deuill looked like a patible old Coridon, with a payre of hornes on his heade and a cowes tayle at his breech."

These extracts give the most important facts to be obtained from Dr. Harsnet's book on the popular superstitions of his day. In the original they are mixed up with expressions of his own contemptuous indignation against those who believe and those who encourage such beliefs, and his indictment against the Roman Catholic priests is a heavy one, though doubtless charged with considerable prejudice. With this we have nothing to do here: the value of the book for our purpose is for the information it contains on folklore.

Students consulting the book will find some singular allusions to the facts of the day, as, for instance, "the shittle (*sic*) of a weauer's loome" (p. 92), and the idea that the devil appeared "sometimes like a Russian with curled haire" (p. 139). The proverbial phrase, "a month's minde," occurs on p. 25, and to "tell tales out of schoole" on p. 52. Schools and their books are alluded to also on p. 92: "We are not fit matter for these deuill powers to work vpon till we haue been at their schoole and haue learned to spel our horne booke and the Crosse rowe with them."

We conclude with some passages illustrating the contemporary life of London, which will be of service to the historical section of our readers. Speaking of the doings of the priests at the exorcising of spirits, Dr. Harsnet says: "It does not appeare that they acted in any Church, Chappell, or consecrated place, except happily they slipped into some nobleman's voide house in London, which houses, in regard of theyr owners' callings being aboue reach of authority, are commonly now adayes the sanctuaries of popish treason . . . not that the noblemen themselves are privy to such

meetings." Of the cries in the London streets, the following passage is illustrative: "doe but imagine him [an exorcist] walking in our London streets a little before day light, what time the chimney sweepers vse to make theyr walke, and crying in his hellish, hollow voyce, 'hay ye ere a deuill to driue?' 'hay yee ere a wench to fire?' 'hay yee ere a boy to dispossesse?'" (p. 95). On p. 59 the Bear-baiting at Paris Garden is alluded to as follows: "I have heard of a good-natured gentleman at Parish garden that cryed, 'take off the dog for shame, and let the poore Beare alone;'" and the sign of "the dogges head in the pot" is alluded to on p. 241 as existing in Fleet Street.

THE WOOING OF EMER.

[The following tale, of which a translation is here for the first time attempted, belongs to the oldest, or heroic, cycle of early Irish literature. Its central figures were the Ulster King Conchobor and Cuchulaind, the hero of his war band and of the people. Several versions have come down to us, on which see Jubainville, *Catalogue de la Littérature Epique de l'Irlande*, p. 227. My translation is based on the fragment in the *Lebor na h-Uidre* (compiled about 1050 A.D.) and on a complete version in the Stowe MS. 992 (compiled in 1300 A.D.).

The tales of the heroic cycle were written down perhaps as early as the sixth century; at any rate the literary activity of the Irish monks turned early to the preservation of their national literature. But, with the exception of three ecclesiastical MSS. and the old Irish MSS. of the Continent, the whole of this literature was destroyed by the Norse invaders of Ireland, who "burnt and threw into the water" all MSS. that they found in the monasteries. See *Wars of the Gaedhil with the Gaill*, ed. Todd, p. 139.

When, however, in the eleventh century, a period of comparative quiet followed, the monks once more set to work to rescue what was left of the old literature, recovering the tattered fragments of the old MSS. and procuring copies from monasteries abroad.

Thus, although we have these tales in this later form, there is no reason to suppose that they have been much changed. Their contents are evidence of their origin and age.

Conchobor and Cuchulaind were, I believe, historical personages, and Irish tradition and chronology were not perhaps so wild as one might think when they fixed their age at the beginning of our era. But on this, and on less startling problems, when the reader has the whole tale before him, I would like to say something.]

THERE lived once upon a time a great and famous king in Emain Macha,¹ whose name was Conchobor, son of Fachtna

¹ The royal seat of Ulster.

Fathach.¹ In his reign there was much store of good things with the men of Ulster. Peace there was, and quiet and pleasant greeting; there was fruit and fatness and harvest of the sea; there was sway and law and good lordship during his time with the men of Ulster. There was great state and rank and plenty in the king's house at Emain. On this wise was that house—viz., the Red Branch of Conchobor, after the likeness of the House of the Mid-court.² Nine beds were in it from the fire to the wall. Thirty feet was the height of each bronze front that was in the house. Carvings of red yew were therein. It was a board . . . below, and a roof of tiles above. The bed of Conchobor was in the front of the house, with boards of silver, with pillars of bronze, with the glitter of gold on their head-pieces, and carbuncles in them, so that day and night were equally light in it, with its silver board above the king to the highest part of the royal house. Whenever Conchobor struck the board with a royal rod, all the men of Ulster were silent thereat. The twelve beds of the twelve chariot-chiefs were round about that bed. Yea, the valiant warriors of the men of Ulster found place in that king's house at the drink, and no man of them would touch the other. Splendid, lavish, and beautiful were the valiant warriors of the men of Ulster in that house. There were great and numerous gatherings of every kind in that house, and wonderful pastimes. There were games and music and singing there—viz., heroes were at their feats, poets sang, harpers and players on the *timpan*³ struck their sounds.

Now, once the men of Ulster were in Emain Macha with Conchobor drinking the *iern-gual* (iron-coal).⁴ A hundred fillings of beverage went into it every evening. This was the drinking of the "coal" that would satisfy all the men of Ulster at one time. The chariot-chiefs of Ulster were performing on ropes stretched across from door to door in the house at Emain. Fifteen feet and nine score was the size of that house. The chariot-chiefs were performing three feats—viz., the spear-feat, and the apple-feat, and the sword-edge feat. These are the chariot-chiefs who performed those feats—Conall the Victorious, son of Amorgen; Fergus, son of Roich

¹ Fachtna Fathach, son of Rudraige, was king of Erin. He was the lover of Ness, the wife of the druid Cathbad. Hence Conchobor is also called the son of Cathbad. See Rev. Celt. VI., p. 178.

² The feasting hall at Tara.

³ A small stringed instrument played with the fingers. Cf. Rev. Celt. VI., p. 183, 15.

⁴ This was the name of a huge copper wine-cask, so called, according to LL., p. 258 b, "because there was a coal-fire in the house at Emain when it was drunk."—Cf., also LL., 254 b.

the Overbold; Loegaire the Victorious, son of Connad; Celtchar, son of Uthider; Dubthach, son of Lugaid; Cuchulaind, son of Soaldam; Scel, son of Barnene (from whom the Pass of Barnene is named), the warder of Emain Macha. From him is the saying, "a story of Scel's," for he was a mighty story-teller. Cuchulaind surpassed all of them at those feats for quickness and deftness. The women of Ulster loved Cuchulaind greatly for his quickness at the feats, for the nimbleness of his leap, for the excellency of his wisdom, for the sweetness of his speech, for the beauty of his face, for the loveliness of his look. For there were seven pupils in his kingly eyes, four of them in his one eye, and three of them in the other. He had seven fingers on either hand, and seven toes on either of his two feet. Many were his gifts. First, his gift of prudence until his warrior's flame appeared, the gift of feats, the gift of buanfach,¹ the gift of draught-playing, the gift of calculating, the gift of sooth-saying, the gift of sense, the gift of beauty. But three faults had Cuchulaind—that he was too young (for his moustache had not grown, and all the more would unknown youths deride him), that he was too daring, that he was too beautiful. The men of Ulster took counsel about Cuchulaind, for their women and maidens loved him greatly. For there was no wife with Cuchulaind at that time. This was the counsel, that they would seek a woman whom Cuchulaind might choose to woo. For they were sure that a man who had a wife to attend to him would less ravish their maidens and accept the love of their women. And, besides, they were troubled and afraid that Cuchulaind would perish early, so that for that reason they wished to give him a wife that he might leave an heir; for they knew that his re-birth would be of himself.

Then Conchobor sent out nine men into each province of Erin to seek a wife for Cuchulaind, to see if they would find in any dun or in any chief place in Erin the daughter of a king, or of a chief, or of a lord of land, whom Cuchulaind might be pleased to choose and woo. All the messengers returned that day a year gone, and had not found a maiden whom Cuchulaind chose to woo. Thereupon Cuchulaind himself went to woo a maiden that he knew in Luglocha Loga—viz., Emer, the daughter of Forgall the Wily. Then Cuchulaind himself and his charioteer Loeg, son of Rianganbar (or Reincobir), went in his chariot. That was the one chariot which the host of the horses of the chariots of Ulster could not follow, on account of the swiftness and speed of the chariot and of the chariot-chief who sat in it. Then Cuchulaind found the maiden

¹ Some sort of game like draughts. See Lu. 66a, 27.

on her playing field, with her foster-sisters around her. These were daughters of the lords of land that lived around the dun of Forgall. They were learning needle-work and fine handiwork from Emer. She was the one maiden whom he deigned to address and woo of the maidens of Erinn. For she had the six gifts—viz, the gift of beauty, the gift of voice, the gift of sweet speech, the gift of needle-work, the gift of wisdom, the gift of chastity. Cuchulaind said that no maiden should go with him but she who was his equal in age and shape and race, and skill and deftness, who was the best handworker of the maidens of Erinn, and that none was a fitting wife for him unless such were she. And as she was the one maiden that fulfilled all those conditions, Cuchulaind went to woo her above all.

It was in his festal array that Cuchulaind went on that day to address Emer and to show his beauty to her. As the maidens were sitting on the bench of gathering at the dun, they heard something coming towards them, the clatter of the horses' hoofs, the creaking of the chariot, the cracking of the straps, the grating of the wheels, the rush of the hero, the clanking of the weapons.

"Let one of you see," said Emer, "what it is that is coming towards us." "Truly, I see here," said Fiall, daughter of Forgall, "two steeds of like size, beauty, fierceness, and speed, bounding together, . . . , high-headed, spirited, powerful, pricking their ears (?), thin-mouthed, with long tresses, with broad foreheads, much speckled, slightly slender, very broad, impetuous, with curling manes, with curling tails. At the right pole of the chariot is a grey horse, broad-haunched, fierce, swift, fleet, wild, taking small bounds, broad-maned, . . . , thundering, stamping, with curling mane, high-headed, broad-chested. The large-gebed . . . hard turf is aflame under his four hard hoofs, a flock of swift birds follows, he takes his course along the road, there darts from him a flash of breath, a blast of red-sparkling fire stands out from his curbed jaws. The other horse jet-black, hard-headed, round, slender-footed, broad-hoofed, . . . spirited, curly, plaited, tressed, broad-backed, firmly shod, . . . fiery, fierce, strongly striding, firmly stamping, long-maned, curly-maned, long-tailed, with firm curls, broad of forehead, beautiful he moves along after having beaten the horses in the land, he bounds over the smooth dry sward, he follows the levels of the midglenn, he finds no obstacle in the land A chariot of fine wood with wicker-work, on which are white bronze wheels. A white pole of white silver with a mounting of white bronze. A very high creaking frame of tin, round and firm. A curved strong

yoke of gold. Two plaited firm yellow reins. Hard poles, straight as sword-blades. A dark¹ sad man in the enarriot, the fairest of the men of Erinn. A beautiful purple five-folded tunic around him, a brooch of inlaid gold on his white breast at its opening, against which it heaves, full strokes beating. A shirt with a white hood, interwoven red with flaming gold. Seven red dragon-gems on the ground of either of his two eyes. Two blue-white blood-red cheeks that breathe sparks and flashes of fire. A ray of love burns in his look. Methinks, a shower of pearls has been poured in his mouth. As black as the side of a black . . . each of his two eyebrows. A gold-hilted sword resting on his two thighs. A blood-red hand-fitted spear with a sharp mettlesome blade on a shaft of wood . . . is fastened to the copper frame of the chariot. A purple shield with a rim of silver, with ornamental beasts of gold over his two shoulders. He leaps the heroes' salmon-leap . . . many like swift feats over it, the chariot-chief of the one chariot. There is a charioteer before him in that chariot, a very slender, long-sided, much freckled man. Very curly bright-red hair on his head. A ring of bronze on his brow which prevents his hair from falling over his face. Patins of gold on both sides of the back of his head to confine his hair. A shoulder-mantle with sleeves about him, with openings at his two elbows. A rod of red gold in his hand with which he keeps the horses in order."

Meanwhile Cuchulaind had come to the place where the maidens were. And he wished a blessing to them. Emer lifted up her lovely fair face and recognised Cuchulaind. And then she said: "May God make smooth the path before you!" "May you be safe from every harm!" said he. "Whence hast thou come?" she asked. "From Intide Emna," he replied. "Where did you sleep?" said she. "We slept," he said, "in the house of the man who tends the cattle of the plain of Tethra." "What was your food there?" she asked. "The ruin of a chariot was cooked for us there," he replied. "Which way didst thou come?" said she. "Between the Two Mountains of the Wood," said he. "Which way didst thou take after that?" said she. "Not hard to tell," said he. "From the Cover of the Sea, over the Great Secret of the Men of Dea,² over the Foam of the two Steeds of Emain, over the Garden of the Morrigan,³ over the Back of the Great Sow, over the Glen of

¹ In LL., p. 56, 29, Cuchulaind is called *find*, "fair."

² i.e. The *Túatha De Danand*, a name for one of the races who inhabited Ireland before the coming of the Goidels.

³ One of the names of the Battle-goddess of the ancient Irish, lit., "Great Queen."

the Great Dam, between the God and his Seer, over the Marrow of the Woman Fedelm, between the Boar and his Dam, over the Washing of the Horses of Dea, between the King of Ana (or Ara) and his Servant, to Mondchuile of the Four Corners of the World, over Great Crime, over the Remnants of the Great Feast, between Dabach and Dabehine, to Luglocha¹ Loga, to the daughters of the nephew of Tethra, King of the Fomori. What is the account of thee, oh maiden?" said Cuchulaind. "Not hard to tell, truly," said the maiden. "Tara of the women,² the whitest of maidens, the . . . of elasticity, a prohibition which is not taken, a watchman who sees no one.³ A modest woman is a worm,⁴ a scaldcrow a rush which none come near.⁵ The daughter of a king, a flame of honour, a road that cannot be entered viz. I have champions that follow me to guard me from whoever will take me against their pleasure, without their and Forgall's knowledge of my act." "Who are the champions that followed thee, oh maiden?" said Cuchulaind. "Not hard to tell, truly," said Emer. "Two Lui, two Luath, Luath and Lath Goible, son of Tethra, Triath and Trescath, Brion and Bolor, Bas, son of Omnach, eight Condla, Cond, son of Forgall. Every man of them has the strength of a hundred and the feats of nine. Forgall himself, too, hard is it to tell his many powers. He is stronger than any labourer, more learned than any druid, sharper than any poet. It will be more than all your games to fight against Forgall himself. For many powers of his have been recounted . . . of manly deeds." "Why dost thou not reckon me, oh maiden, with those strong men?" said Cuchulaind. "If thy deeds have been recounted, why should I not reckon thee among them?" "Truly, I swear, oh maiden," said Cuchulaind, "that I shall make my deeds recounted among the glories of the strength of heroes." "What then is thy strength?" said Emer. "Not hard to tell, truly," said he. "When I am weak in fight, I defend twenty. Sufficient for thirty is a third of my strength. I alone make combat against forty. My protection guards a hundred. Fords and battlefields are avoided for fear and dread of me. Hosts and multitudes and many armed men flee with the terror of my face." "Those are goodly fights of a tender boy," said the maiden, "but thou hast not yet

¹ Gloss : i.e. to the gardens.

² Gloss : i.e. as Tara is above every hill, so I am above every woman.

³ Gloss : i.e. I am looked at by everybody for my beauty, and I look at nobody.

⁴ Gloss : i.e. when the worm is seen, it goes into the depth of the water.

⁵ Gloss : viz. for her beauty.

reached the strength of chariot-chiefs." "Truly, oh maiden," said he, "well have I been brought up by my dear foster-father Conchobor. Not as a churl looks to the heritage of his children, not between flag-stone and kneading-trough, nor from the fire to the wall, nor on the floor of the one larder (?) have I been brought up by Conchobor, but among chariot-chiefs and champions, among jesters and druids, among poets and learned men, among the lords of land and farmers of Ulster have I been reared, so that I have all their manners and gifts." "Who then have brought thee up in all those deeds thou boastest?" said Emer. "Not hard to tell, truly. Fair-speeched Sencha¹ has taught me so that I am strong, wise, swift, deft, . . . I am wise in judgments, I am not forgetful. I . . . anybody before wise men, I attend to their speeches. I direct the judgments of all the men of Ulster, and do not alter them, through the training of Sencha. Blai, the lord of lands, took me to himself on account of the kinship of his race, so that I got my due with him, so that I invite the men of Conchobor's province with their king. I entertain them for the time of a week, I settle their gifts and their spoils, I aid them in their honour and their fines. Fergus has fostered me, so that I slay strong warriors through the strength of valour. I am fierce in valour and prowess, so that I am able to guard the border of the land against foreign foes. I am a shelter for every poor man, I am a rampart of fight for every wealthy man, I give comfort to each wretch, I deal mischief to each strong man, through the fosterage of Fergus. I came to the knee of the poet Amorgen, so that I praise a king for any excellency he has, so that I can stand up to any man in valour, in prowess, in wisdom, in splendour, in cleverness, in justice, in boldness. I am a match for any chariot-chief, I give thanks to no one, but to Conchobor all. Findchoem² has cared for me, so that the victorious Conall Cernach³ is my . . . foster-brother. Cathbad of the gentle face has taught me for the sake of Dechtire,⁴ so that I am a skilful student of the arts of the god of druidism, so that I am learned in the excellencies of knowledge. All the men of Ulster have equally brought me up, both charioteers and chariot-chiefs, both kings and chief-poets, so that I am the darling of the host and multitude, so

¹ An *ollam* or chief poet of Ulster.

² Findchoem and Dechtire were daughters of Cathbad.

³ The son of Amorgen and Findchoem.

⁴ The mother of Cuchulaind.

that I fight for the honour of them all alike. Honourably have I been asked by Lug,¹ son of Cond, son of Ethlend . . . of Dechtire to the house . . . of the brug. And thou, oh maiden," said Cuchulaind, "how hast thou been reared in Luglochta Loga?"

KUNO MEYER.

(To be continued.)

INDEX NOTES.

THE OLD ENGLISH DRAMA.

EVERYONE knows that in the Old English plays there are a very great many allusions to manners and customs, superstitions, &c., prevalent at the time they were written. Proverbs, obsolete words and phrases are also enshrined in and sometimes originate from these plays, and there are many glimpses into the daily life of London. Nothing has yet been done to bring these facts into a condition for the use of students, and it is therefore proposed to index in these pages each play separately and thus build up gradually what will ultimately become an historical index to the early dramatic literature of England. The play selected to begin the series is not chosen specially, but we think it will be found to contain sufficient interest to show the value of such index notes as are proposed. The references are to act and scene.

I. MIDDLETON (THOMAS), *A Chaste Maid in Cheapside*, 1630.

- Amber, dissolved for a love potion, v., 2.
- Amsterdam, the refuge of Puritans, iii., 2.
- Apostle spoons, a christening gift, iii., 2.
- Auction sale, iii., 3.
- Barn elms, iv., 3.
- Blackfriars theatre, iv., 3.
- "Bo to a Goose," i., 1.
- Bonfires made before the door, v., 3.
- Bracks, cracks, flaws. (See Nares' *Glossary*), i., 1.
- Brentford, Branford, ii., 2; v., 4.
- Bridewells, ii., 1.
- Busa, kiss. (See Nares' *Glossary*), ii., 2.

¹ One of the *Túatha De Danand*, a supernatural being, who in the shape of a baby slept with Dechtire before she was married to Soaldam, and thus begat Cuchulaind. The house of the "Brug" referred to in the text is probably the same as that in which the Ulster heroes were entertained when they were in search of the wonderful birds. Cf. the *Compert Conculaind* 3 and 5 (Windisch, *Ir. Texte* pp. 137, 139), and LL. 144b, 18.

Cambridge, merchants' sons at, i., 1.
 Cato (Dionysius), *Disticha de Moribus*, a school book, iv., 1.
 Christening gifts, iii., 2.
 Coals, burning of, i., 2.
 Coffins, adornment of, v., 4.
 Cog, dissemble. (See Nares' *Glossary*), iv., 1.
 Corderius (Mathurin) *Colloquia*, a school book, iv., 1.
 Crier, common, sale announced by, iii., 3.
 Customs. See "bonfires," "christening," "coals," "coffins," "crier,"
 "horse-racing," "rushes."

Dancing, i., 1.

Figient, fidgetty. (See Nares' *Glossary*, s.v. figent), iii., 3.
 Finger (ring) superstition as to connection with the heart, iii., 1.
 Fitters, pieces. (See Nares' *Glossary*), iii., 2.
 Foutra, a foutra for—a fig for. (Not in Nares'), ii., 2.
 French language, i., 1.

Gaudy-shops, shops where finery was sold, i., 2.
 Gear, business. (See Nares' *Glossary*), i., 1.
 Golls, a cant term for hands. (See Nares' *Glossary*), ii., 2.
 Gossiping, christening, ii., 1.

Haberdines, probably a childish sport. (Not in Nares'), iv., 1.
 Henry V., sword of, at Westminster, iv., 3.
 Hobson, the celebrated Cambridge carrier, from whom was derived the
 proverb Hobson's choice, i., 1.
 Horse-racing at Brentford, v., 4.

Informers, who for prosecuting delinquents were rewarded with part of the
 fines, ii., 1.

Lammas, iii., 2.
 Latin language, i., 1.
 Lent, prohibitions during, ii., 2.
 Lin, cease. (See Nares' *Glossary*), iii., 2.
 London, Blackfriars theatre, iv., 3; Bucklersbury, iii., 2; Cornhill, conduit in,
 iii., 2; Gresham's Burse, i., 2; Holborn Bridge, i., 1; Paul's school, iii.,
 2; Queenhithe, ii., 2; the Strand, v., 1; Turnbull Street, ii., 2.
 —, Government, character of, ii., 1.
 Love potions, v., 2.
 Lurch, filch, iii., 2.

Outery, auction, iii., 3.

Pearl dissolved for a love potion, v., 2.
 Posy on wedding ring, i., 1.
 Precedence of city wives, ii., 4.
 Proceeded, taken a degree, iv., 1.
 Progress, royal, ii., 1.
 Proverbs. See "Bo to a goose," "Hobson."

Quean, used as term of reproach to women, ii., 2.

Red-hair, objection to, iii., 2.

Rider's Dictionary, a dictionary Eng. Lat. and Lat. Eng., published in 1589, iv., 1.

Ring, wedding, i., 1.

Romford hogs, iv., 1.

Rules, sports, revels, i., 1.

Runts, oxen of small size, iv., 1.

Rushes used for floor covering, iii., 2.

Salads, i., 1.

Sale announced by crier, iii., 3.

School books, iv., 1; boys, i., 2.

Schools, St. Paul's, iii., 2.

Shittle-cock, the old form of shuttle-cock, iii., 2.

Sir-reverence, a form of apology, a corruption of save reverence, iv., 1.

Snaphance, a spring lock to a gun, hence by metaphor applied to anything that strikes sharply. (See Nares' *Glossary*), ii., 1.

Spiny, slender. (See Nares' *Glossary*, s.v. *spinny*).

Spittlehouses, ii., 1.

Stage, sword dancing on the, iv., 3. (See "Blackfriars Theatre.")

Superstitions. See "amber," "finger-ring," "red-hair."

Surrey. See "Barn Elms."

Sweetmeats, iii., 2.

Sword-dancing, iv., 3.

Tester, a silver coin, i., 1.

Thames, stairs, iv., 2.

Theatres, Blackfriars, iv., 3.

Undergraduates, whipping of, iii., 2.

Virginals, a musical instrument resembling a spinnet, i., 1.

Watermen of London, iv., 3.

Wedding ring, i., 1.

Westminster, monuments at, iv., 3.

Wittol, a contented cuckold. (See Nares' *Glossary*), i., 2; iv., 1.

II. GLOSSARIES APPENDED TO BOOKS.

The importance of some glossaries not published separately, but appended to the books for which they are compiled, is not generally recognised. A complete list of such glossaries is a desideratum in English literature, and the following is an instalment towards such a list:—

1. ENGLISH WORDS, PHRASES, AND CUSTOMS.

Sir Thomas Elyot, *The Boke named the Governour*, 1531, edited by H. H. S. Croft, London, 1880. 2 vols. 4to. The glossary is very full and valuable vol. ii., pp. 449-637.

Sir John Fortescue, *The Governance of England*, 1471-1476, edited by C. Plummer, Oxford, 1885. 8vo. "The glossarial index is merely intended to give help to those who, reading the text for historical purposes, may be puzzled by middle English forms and meanings. It makes no pretensions to any philological value."—Preface, p. xi.; pp. 357-362.

- F. J. Furnivall, *Fifty Earliest English Wills in the Court of Probate, London, 1387-1439*. London, 1882. 8vo. List of words and subjects, pp. 170-200.
- Toulmin Smith, *English Gilds, London, 1870*. 8vo. "Glossarial Index," pp. 462-483.
- R. T. Hampson, *Medii Ævi Kalendarium, London, 1841*. 2 vols. "Alphabetical digest of obsolete names of days, forming a glossary of the dates of the middle ages."—Vol. ii., pp. 1-430.
- Reginald Scot, *The Discoverie of Witchcraft, 1584*, edited by Brinsley Nicholson, London, 1886. 4to. Glossary, pp. 580-589.
- Joseph Lucas, *Studies in Nidderdale, London (no date)*. 8vo. "Glossary of some of the words used in the dialects of Nidderdale, chiefly from words collected between the years 1868 and 1872."—pp. 227-292.
- G. S. Streetfeild, *Lincolnshire and the Danes, London, 1884*. 8vo. "Glossary dealing with the surviving traces of the Danish language."—pp. 314-377.
- Rev. R. Morris, *The Blickling Homilies of the Tenth Century, London, 1880*. 4to. Index (and glossary) of words, pp. 265-392.

2. LAW AND HISTORICAL WORDS.

- W. Stubbs [Bishop of Chester], *Select Charters and other Illustrations of English Constitutional History, Oxford, 1870*. 8vo. "This glossary does not contain the French or Anglo-Saxon words contained in the translations given in the body of the work; nor mediæval forms of classical words differing in spelling only from the accepted usage; nor has it been thought necessary to specify the ordinary meanings of words the peculiar senses of which only are worth noting."—pp. 513-531.
- Publications of the Pipe Roll Society, vol. iii., 1884*. 8vo. "Table of Abbreviations, besides serving as a key to the contracted words most frequently recurring in the early Rolls, should also be carefully studied by the reader in order to familiarize himself with the general principles of abbreviating."—pp. 10-34. Glossary—"Short explanations are given of some historical words and phrases used in the Pipe Rolls. It should be clearly understood that this glossary has been compiled from ordinary authorities for general purposes, and is in no way intended to apply solely to the pipe rolls of the reign of Henry the Second."—pp. 70-100.
- Anglo-Saxon Chronicle, edited by B. Thorpe, London, 1861*. 2 vols. 8vo. "Glossary of a few Anglo-Saxon terms necessarily retained in the translation, for which there is no exact equivalent in English." Vol. ii., pp. 321-323.
- Thomas Blount, *Tenures of Land and Customs of Manors, edited by W. C. Hazlitt, London, 1874*. 8vo. Glossary, pp. 411-446.
- Munimenta Gildhallæ Londoniensis, edited by H. T. Riley. Liber customarum. London, 1862*. 3 vols. 8vo. "Glossary of Anglo-Norman and Early English words," vol. iii., pp. 289-372; "glossary of Mediæval Latin," vol. iii., pp. 375-407; "glossary to the appendices," vol. iii., pp. 467-472; "glossarial index of festivals and dates," vol. iii., pp. 475-476.
- Records of the Borough of Nottingham, 1155-1547. London and Nottingham, 1885*. 8vo. 3 vols. "Glossary of English and Latin," vol. iii., pp. 481-505.
- R. T. Hampson, *Origines Patriciæ, or a deduction of European titles of nobility and dignified offices from their primitive sources. London, 1846*. 8vo. Glossarial index, pp. 397-428.

3. INDIAN WORDS AND USAGES.

- Sir J. B. Phear's *The Aryan Village in India and Ceylon. London, 1880*. 8vo. Glossary, pp. 289-295.

BIBLIOGRAPHY OF MOROCCO.

I am preparing a complete Bibliography of Morocco as a companion to that of Sir Lambert Playfair on Algeria and Messrs. Graham & Ashbee on Tunis. This was attempted by Renou nearly half a century ago, and still more recently M. de Mortiniere published what professed to be a continuation of Renou's list. Both catalogues are, however, full of errors and so imperfect that I have already been able merely out of my own collection to nearly double the published rolls of works and papers treating of the Empire. My library contains many rare MSS. and several unique, or all but unique, pamphlets and chap books. I shall be glad to hear (at "Ferslev, Rydal Road, Streatham, London,") of any privately printed works, or reports, or of memoirs bearing on Moorish Piracy or Christian Slavery, and on the English occupation of Tangier not mentioned in Col. Davis' recent history of the Tangier Regiment.

ROBERT BROWN.

 ANCIENT IRISH EXPRESSIONS OF SOCIAL CONTEMPT.

Mr. Whitley Stokes in his new edition of the Tripartite Life of St. Patrick (Rolls Series) p. clxxii., mentions "that the solitary mention of the way in which social contempt was expressed is p. 138, when Patrick prophesied that a certain tribe who had stoned him, would be under spittles and wisps and mockery in every assembly (Irish: *ocus bethi foselib ocus sopaib ocus cuitbiud hicach airecht imbed*)," and he adds "what these wisps were is not clear." It seems legitimate to compare this expression with a common incident in the Celtic folk-tales still current in the Highlands. A personage of the tale falling into the hands of enemies has the "bindings of the three smalls" (*i.e.* wrists, and ankles, and waist) laid upon him and is cast under the table, "under the drippings of the lamps and the feet of the big dogs," as one tale (Campbell, ii., p. 453) has it: "under the cats, and dogs, and men's spittles, and with shame and insult on themselves," according to another one (Campbell, iii., p. 270), to quote but two out of many instances. The incident is peculiar so far as I know to the Celtic folk-tales, and it is interesting to be able to trace it back to the 9th if not to the 4th century. The "wisps" which puzzle Mr. Stokes may be conjectured to be either the cords or withies with which the tortured ones are bound, or the rushes which covered the floors.

ALFRED NUTT.

 THE AYLESFORD LIBRARY.

In the forthcoming sale of the library of the Earl of Aylesford at Messrs. Christie's rooms on the 6th of March, there are, among many other rare and valuable works, some few which seem to deserve special notice, *e.g.* (No. 409), a fine copy of *The Chastysing of Goddes Children*, commonly ascribed

to Caxton, but although printed with his types, there seems good reason for supposing with Mr. Blades that the work was really executed by W. de Worde. (527) The original autograph MS. of Cornwallis's *Discourse of the Most Illustrious Henry, late Prince of Wales* (1626), with the dedication to King James I., for which the author's nephew substituted his own dedication to Charles I. in the edition published by him in 1641. (799) A fine copy of the first edition of Fabyan's *Chronicle*, of which very few perfect copies are known to exist. (864) The very rare *Parochial History of Cornwall*, by Hals, containing, in addition to the printed text (which has MS. corrections by Davies Gilbert, who had the use of this copy while compiling his own "Parochial History"), a transcript of all that remained unpublished of the work of Hals, in which are many passages altogether omitted by Gilbert. This volume, as well as the "Fabyan," was bought by Lord Aylesford in 1820 at the sale of the library of Sam. Lysons. (1026) Higden's *Polychronicon* (Caxton, 1482) has a few leaves supplied in facsimile by Harris, but is in other respects a good copy. (1076) A fifteenth century MS. on vellum, containing thirteen historical documents, chiefly relating to the dioceses of Canterbury and Rochester. It appears to have been the MS. used by Hearne, who has printed several of the documents in his edition of Sprott's *Chronicle*. (1496) A collection of more than three hundred Royal proclamations issued in the reign of Charles I., beginning with the announcement of the death of James I. and extending down to March, 1641. (1704, 5, 6) The first, second, and third folio impressions of Shakespeare. The most important of these is the *second*, which formerly belonged to Theobald, and after his death to Dr. Johnson. It contains numerous MS. notes by both.

F. N

NOTICES TO CORRESPONDENTS.

All communications should be directed to "The Editor, *Archæological Review*, 270 Strand, W.C.

The Editor cannot undertake to return rejected MSS. unless a stamped directed envelope is sent for that purpose.

ERRATUM.

Page 22, note 1, line 7, for "one carucate (in demesne)" read "land for one plough."